

The Catholic School Journal

A Monthly Magazine of Educational Topics and School Methods

As Christ came both to teach and to exemplify His doctrine by His own life, so must the practices of religion be drilled into the child together with the instruction that it receives.—Rt. Rev. Jos. F. Busch, D. D.



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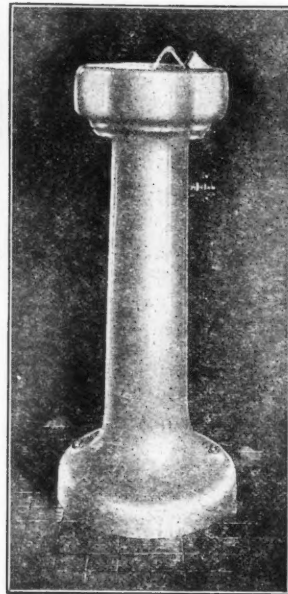
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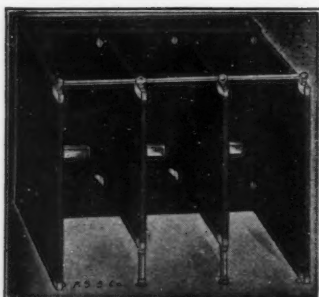
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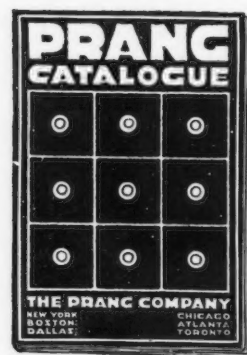
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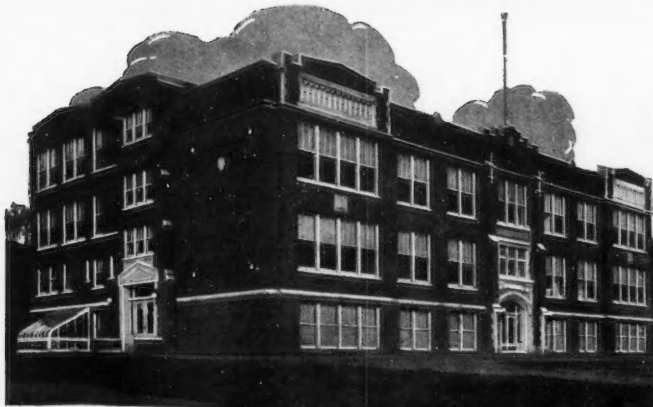
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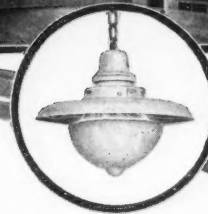
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The schools will soon be open. Teachers, parents and children should know that wherever many children gather the danger is greatest from measles, scarlet fever, whooping cough, and diphtheria. At this season it is very important for mothers and fathers to work with the local health officer and family physician in trying to discover and isolate cases of these childhood diseases.

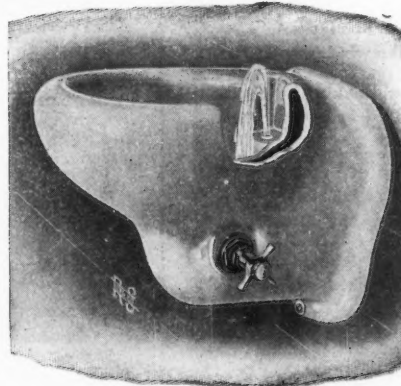
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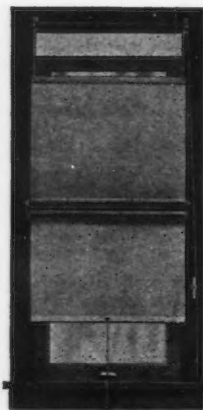
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Vol. XXII, No. X.

MILWAUKEE, WIS., MARCH, 1923

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OF GIRDING ONESELF.
Lent is a preparation for Easter. If we read aright the liturgy of Mother Church, notably those wonderful collects assigned for the Holy Season, we shall see that Lent is regarded as a season for girding oneself, for securing the oil for the festive lamp, for making all things ready.

Holy Mother Church is the wisest of psychologists. That has been said before, but it embodies a great truth and demands reiteration. The more we study her technique, the more we enter into her spirit, the more we think with her, the more we perceive that her astonishingly accurate knowledge of the human mind is almost of itself alone enough to prove her divinity.

Man dislikes pain, suffering, inconvenience. The man who endures pain needlessly, who imposes suffering on himself, is rightly regarded as a fool—unless he so acts for a worthy reason. Humanly speaking, the man who takes a pen knife and jabs into his gums and hacks at the roots of his teeth is a fit subject for the sanity commission. But, and also humanly speaking, the man who allows a dentist to perform similar operations in order to improve the condition of the sufferer's teeth is a thoroughly sensible man. The first man, so far as we can see, is enduring pain without good reasons; the second man suffers pain, but he does so for a wise purpose.

And so it is in the spiritual order. What we call mortification is of no value in itself. The man who fasts just because he is hungry, who watches just because he is sleepy, who scourges himself just because it hurts, is not acting like a rational being. But the man who does those things because of a spiritual motive, because of the spiritual discipline he thus secures, because of his loving desire to make himself in all things like unto his Suffering Master, that man is superbly wise.

And so Lent, the season of mortification, does not exist for itself. It is a season of spiritual discipline, a season of preparation for the triumphant feast of Easter. Lent is the period of the contest; On Easter Day the victors receive the prizes. Says the Apostle: "So run that you may obtain."

TIMELY WISDOM. Good things and great things have no wrinkles. The passing of the years does not make them old. Age cannot wither them nor custom stale. How forceful and modern, because so searching and so wise, is a saying that, according to AEschines—himself of the antique world—fell from the lips of Hesiod twenty-five centuries ago: "We learn the thoughts of the poets when we

are boys that we may use them when we are men."

The twentieth century teacher may in this instance profitably sit at the feet of Hesiod. For the wise Greek utters a truth that the

twentieth century teacher is liable to overlook. We are solicitous about many things, including things that are estimable and necessary; but, in the grades especially, we fail in one most essential matter if we do not bring the children to love poetry. They cannot understand all of it—now; they cannot appreciate it adequately—now; it may even bore them a bit—now; but it will not always be now. And in the day of trial, the day of responsibility, the day of maturity and conflict and grilling work, the thoughts of the poets, the poets' visions of beauty, will be as angels sent from on high into the garden of human agony.

CANNED PHILOSOPHY. Portia's implied indictment of the divine who does not follow his own teaching is really an indictment of the man whose philosophy of life is not alive. It is canned philosophy. And canned philosophy is worse than no philosophy at all. When we say that a man is not a practical Catholic we mean that Catholicism is canned philosophy for him. When we say that a religious has not the spirit of his state we mean that his conception of the religious life is a canned conception, and therefore lifeless and uninspiring. When we say that a teacher is a mechanical teacher we mean that his educational theory does not function vitally. "A philosophy is not genuine," says George Santayana (*Winds of Doctrine*, p. 186), "unless it inspires and impresses the life of those who cherish it."

Well, does our personal philosophy as Catholics, as religious and as educators really inspire our lives? Does it mean everything to us? Do all alien things seem to us but impertinences, intrusions, distractions? And does it express our lives? It does not, assuredly, if we crave other modes of expression, if we are discontented with the seemingly narrow field in which we labor and the little room in the house of life in which we live.

GOD'S FIRST TEMPLES. Many are the things which we are told school children ought to know. Our classes have been lo these many years fair bait for faddists and enthusiasts, and some of us have reached that pass where we are half disposed to lend a deaf ear to any and every call upon our interest. But one clear call we may not consistently ignore, and that is a plea in behalf of trees and forests. The children in our schools should learn



more about trees—how they grow and where, and to what uses they are put and how they help to add to the meaning of life for man. Above all, they should be taught to respect trees. The damage to our national forests, amounting to the equivalent of a prodigious sum yearly, is not the work of malice; it is the outcome of ignorance and indifference. A book to help us to understand trees is just published by the American Tree Association, 1214 Sixteenth Street, Washington, D. C. "The School Book of Forestry", by Charles Lathrop Pack, is really a volume to kindle enthusiasm. Mechanically considered, it is an exceptionally beautiful book; and its soul is a light-bringer to the minds and hearts of children. It sells for a dollar; and the teacher who does not procure a copy both misses a rare pleasure and fails in the performance of a professional duty.

"ON ACCOUNT OF ILL HEALTH." The flesh is violent, the devil is clever, but the world is singularly insinuating. No wonder the holy founders of our teaching congregations were so insistent that we should fly the spirit of "worldlings". But even when we fly it seems to follow after. In testimony whereof witness what is here subjoined.

In a few weeks changes of superiors will be made in a good many of our houses, and presently in the diocesan weekly and in the daily press will appear tidings to the effect that Father Whatshisname, Brother Soandso or Sister Mary Somedearsaint has resigned the charge of the school "on account of ill health". Are superiors as a class so horribly unhealthy? And are resignations, really, truly honest-to-goodness resignations, very much in evidence?

Ah, beloved brethren, that is the spirit of the world! The euphemistic strain in which the daily paper describes a wedding or a funeral is unconsciously caught by our community publicity venders, with the result that unknowing readers must conclude that there is a vast amount of sickness in our religious communities. It is straining the truth sufficiently to state that superiors resign; but to resign because of ill health—well!

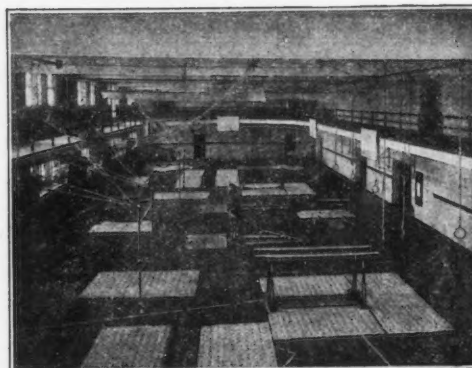
Why not say unto the worldly spirit, "Get thee behind me," and, if such unimportant news must be published at all, why not tell the truth? We know what happens. Superiors are changed, according to canon law, regularly every three years; at most every six years. That is all there is to it. They are subject to obedience, and they do what they are told. Usually they are in excellent health; otherwise they would hardly have been put into office in the first place. And they do not resign; they have no business to resign. To resign is an act of self will, and we all know that in these matters the good superiors have no will of their own. So let us tell the truth and shame the world.

Or, if we must be euphemistic, let us follow the excellent procedures of the United States Army announcements, and say simply that Father Whatshisname, Brother Soandso or Sister Mary Somedearsaint has been "demoted". Verbum sap!

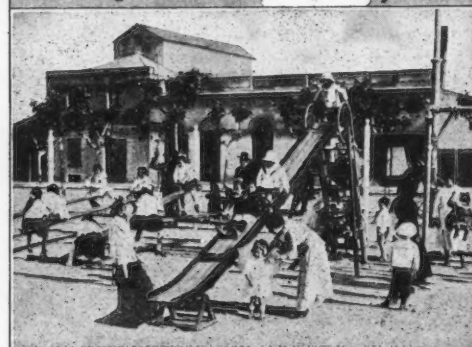
THE MIDDLE DOOR. Three significant inscriptions are carved above the triple portal of the Cathedral of Milan. Above the left entrance we read, "All pleasant things are momentary." Above

(Continued on Page 462)

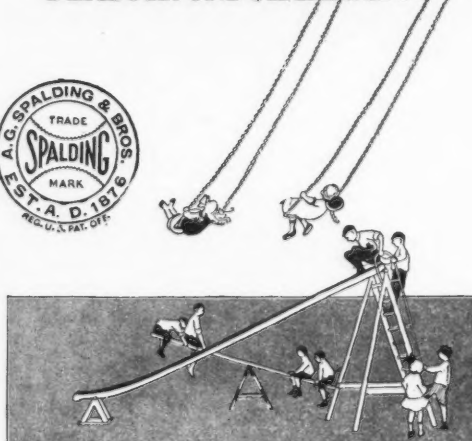
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Claiming Our Heritage

By Brother Leo, F. S. C., L. H. D.



Brother Leo, F. S. C.

A young man has just reached the age of legal responsibility. So his guardian, a sage old banker in a large American city, proceeds to familiarize the young man with the money and goods and chattels which are his—his not only to own and possess, but to manage and invest and dispose of as he sees fit; his not only in a vague, impersonal way, but from now on his in a very intimate and definite and vital sense, his to see and handle, to fill most of his waking hours and possibly also to impinge upon the realm of his dreams.

Thus the old man leans across the office desk and talks to the young man. Paper after paper he takes from a japanned tin box, unties countless knots of legal tape and makes a running comment as the documents pass into the hands of their youthful owner. "Here," he says, "you have a forty-acre farm in South Dakota, olive groves and prune orchards in California, a tenth interest in a trans-continental railway, office buildings in Memphis, Detroit and Calgary. This is mining stock, this is oil stock, these are Government bonds. Here is a memorandum of various smaller investments; and you have considerable sums deposited in banks in New York, London, Chicago and San Francisco."

Of course, the transfer is not made quite so simply and quickly as that. The young man will ask numerous questions and the old man will answer them, there will be verifications of financial data, consultations with experts and subordinates, numerous reports on properties and investments. But there will come a time—it may be months after the first session—when the young man will walk out of that office with a firm step, his head held high and his lips tightened with a sense of responsibility. His troubles are not over; they have really just begun. His life is before him to make or to mar. But he has come into his inheritance. He has learned what material resources are his. As a small boy he knew it in a vague and imperfect way that he had inherited wealth; now he knows it definitely and intimately. To acquire that knowledge has caused him some inconvenience and has consumed considerable time; but the acquisition has been eminently worth the trouble. The young man is facing life, and he knows what tools he has to work with.

The years we spend in school and college are much like the weeks or months that young man spends in his guardian's office. They are years

during which we learn something of our inheritance, they are years during which we come into our own. Our teachers are truly our guardians, for in their hands has been placed our intellectual heritage, and to them has been confided the task of transmitting it to us. Bankers or lawyers or trust companies conserve for us our material riches; teachers conserve for us our spiritual riches—the riches of the mind and spirit.

And as the young man listens attentively to the explanations of his guardian and asks questions and scrutinizes the documents submitted to him, and perhaps even takes a trip up to Calgary or out to California to view his possessions, so we in school give heed to the comments of our instructors and ask them questions and study carefully the textbooks and assignments. And sometimes—and the oftener the better—we, too, take a trip to view our possessions by going to see a real play or to hear some great piece of music or by reading one of the world's immortal books.

The several studies that occupy our attention during our school years correspond to the several sorts of material wealth inherited by the young man in our story. "Here," our teachers say to us, "you have science, which gives you a proper understanding of the earth and the air and the forces of nature and your own bodily structure. Here is religion, which explains to you your relations with the God Who has made you and all things. Here is philosophy, the record of what your ancestors have thought about men and things, the record of their attempts to solve the riddle of life. Here is history, the story of the growth of civilization, the account of how your forefathers lived and labored and fought and strived. Here is literature, which lets you know how men in past ages had dreams of glowing beauty which they sought to cast into unfading words, how they thrilled and loved and sinned and suffered and rejoiced; it is the story of the human heart even as philosophy is the story of the human mind and history the story of the human hands."

And we learn these things—literature and philosophy and history and the rest—because it is most fitting that we should learn them, because they are a part of our inheritance, because they rightfully belong to us. We learn them because, just as the young man wants to invest his money and manage his properties, we want to utilize the spiritual riches handed down to us from the past, because we want to make our lives on earth beautiful and useful and happy, because we want to do something for the glory of God and the good of our fellow men. The young man will be a failure in life if he permits his office buildings to remain untenanted, his farms untilled, his orchards neglected, if he spends his money foolishly or allows it to lie unused in the deposit vaults. We shall be failures if we neglect

our spiritual inheritance, if we turn a deaf ear to the teachings of religion and history and science, if we pay no heed to the mighty thoughts of the world's greatest thinkers, if we remain indifferent to the lure of books wherein supreme artists have told the story of the human heart in words of power and beauty and sublimity. We must train ourselves for work, we must equip ourselves for life; and to do that it is necessary that we should know and realize our wealth—the wealth that has been garnered and preserved for us through countless generations. The torch of learning is placed in our hands; it is our duty and our delight to carry it valiantly and to hold it high and in the end to pass it on to other hands.

A special part of our inheritance is our literary inheritance. And a special part of our literary inheritance is the books of great Catholic writers. Our general literary heritage is, as Matthew Arnold aptly phrased it, "the best that has been known and thought in the world"; our Catholic literary heritage is the best that has been known and thought and felt by our ancestors in the Faith.

The Catholic religion is a body of dogma, a collection of truths which God has revealed and the Church teaches; it is a code of morals, a collection of duties which we must perform; and it is a system of worship, a collection of ceremonies by means of which we pay our respects to God and invoke His blessing on us and on our work. Dogma, morals and worship are the subject matter of religious study, and that is the study that concerns us when we apply ourselves to instruction in Christian Doctrine.

But the Catholic religion is more than that; it is likewise a way of looking at life, of understanding life, of living life. It enlightens our intellect, it strengthens our will, it colors our emotions. It invites us to think and act and feel for the greater glory of God and for the greater good of our fellow men. But how does the Catholic religion do these things? The answer is found in the great works of literature written by Catholics under the inspirations of Catholic faith and Catholic ideals. The great Catholic writers reveal to us how Catholicism "works out" in actual life; and they show us, very helpfully and very practically, how to live our own lives in harmony with Catholic principles and Catholic ideals.

What, then, is the difference between a treatise on Christian Doctrine and a piece of great Catholic literature? It is the difference between theory and practice. The Christian Doctrine tells us what ought to be believed or what ought to be done; the Catholic literature tells us what really was done and how it was done. Christian Doctrine—a huge tome of moral theology, for instance, or the little catechism we studied years ago—is like Spalding's baseball guide; Catholic literature—The "Confessions" of Saint Augustine or Cardinal Newman's essays—is like the account of an actual baseball game played by two definite teams of players.

But, it might possibly be asked, do we really need this Catholic literary heritage? Can we not get along well enough without it? Are there not many men and women who do get along without it? Such questions may be asked, but there is not much sense in asking them. It is as though the young

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man in our story, on being told that he had inherited so much wealth, were to turn to his guardian and ask: "Don't you think I can get along without that farm in South Dakota and without that interest in the transcontinental railway and without all that money in the bank?" What do you suppose his guardian would say to him? I think he would look at him carefully, first of all, to make sure that the young man is not insane. Then he would say something like this: "Of course, you could get along without all this wealth. But it is not a question of just getting on. The main fact is that the money and the possessions are yours; they belong to you. That man you see out in the street doesn't have to learn about them, because they are not his; but you are not that man in the street. You are—and you should be very thankful for it—the heir to vast wealth; and it is your duty to learn in detail what it consists of and how it is invested and to prepare yourself to administer it properly."

Now, because spiritual riches are infinitely more valuable than material riches—because religion and philosophy and literature are infinitely more important than farms and olive groves and office buildings—the duty of taking care of spiritual riches is infinitely more urgent than the duty of taking care of material riches. Spiritually, the Catholic child is born a millionaire. He is more fortunate—and he should be thankful for it—than many of his fellows to whom has not been vouchsafed the light of the Catholic faith. Great are his privileges; but every privilege has a corresponding duty, and upon him lies the duty of learning more and yet more about his spiritual heritage. Duties arising from the possession of material wealth we can sometimes transfer to other people, to relatives or agents or executors; but duties arising from the possession of spiritual riches cannot be transferred, first, because spiritual riches are so very precious, and, secondly, because spiritual riches are intimate, personal things. You can no more authorize somebody else to discharge a spiritual duty for you than you can induce somebody else to digest your dinner for you. Spiritual business is emphatically a man's own business.

But assuredly we shall find more delight and more profit in familiarizing ourselves with our heritage of Catholic literature if we think less of the duties it entails and more of the privileges it bestows. The study of literature affords one of the keenest pleasures that it is possible for a man to experience. Think of it! Here we can sit in our little room—it may be poorly ventilated and dimly lighted by one poor window opening upon a blank wall—and yet, thanks to books and the writers of books, ours are truly the kingdoms of the world and the glory of them. With Homer we can fight with Achilles before the walls of Troy, with Shakespeare we can stroll and chat amid the leafy glades of Arden, with Virgil we can face perils desperate by land and sea, with Cervantes we can share in the amusing exploits of the Knight of the Rueful Countenance. We can talk art with Ruskin, talk politics with Burke, talk history with Carlyle, talk literature with Sainte-Beuve, talk everything and

(Continued on Page 462)

1—THE MODEL IN EDUCATION.

By Sister M. Louise, Ph. D., S. S. J.

Pedagogy is not only a science; but it is also an art, the art of education. Now, in matters of art, the best method of initiation and perfection is profound study, assiduous meditation, and daily imitation of the best models that can be had.

The divine art of education, as Plato calls it, must find its infinitely perfect ideal in Christ Himself, the Son of God. Indeed, He became incarnate not only for the redemption and rehabilitation of fallen humanity, but likewise to serve as a Model for every man, and more especially for those who, like the teacher, are given a mission similar to His. The marvellous regeneration of society operated by His word and His deeds, establishes, with the clearest evidence in the light of reason, the excellence of the means He employed, a phenomenon which forced from the philosopher, Victor Cousin, the avowal that Christianity is the foundation of modern civilization.

It is because the Divine Word alone perfectly knew man whom He had created to His own image and likeness. He alone could harmonize the intimate needs and aspirations of human nature with the means which were to guide it infallibly to its temporal and eternal destiny; He alone could pronounce those mystical words which have been verified by countless miracles: **I am the beginning and the end. I am the truth, the way, and the life; the infallible way, the absolute truth, the eternal life.**

Hence, the first imperative duty of the Christian and religious teacher is to study his Divine Model and by meditation become inspired with a lively ardor and a holy ambition for more perfect imitation of His conduct, and closer following of His maxims. This study will reveal to the teacher that Our Saviour in His public life employed four methods of education, namely, religion, example, instruction, and discipline.

After having taught all day, Jesus Christ passed part of the night in prayer. Nearly the whole night preceding His Passion was spent in earnest supplications to His heavenly Father. It was not that He stood in need of assistance, since He possessed in their plenitude the treasures of Divine power and wisdom, but because He wished to set us an example of perseverance in prayer for light and strength, which are frequently wanting. This instruction by example He extended to every act of His life, together with the rigorous observance of the most burdensome prescriptions of the Mosaic Law as well as of those that seemed least important. He conveyed to us its practical import, when He said to His disciples: **I have given you an example that as I have done to you, so do you also.** St. John, xiii 15.

To this persuasive example, Our Divine Lord added that of His words. It is here especially that the stamp of sublime simplicity marks the smallest details of the Gospels. The Divine Teacher, as we learn from the Sacred writers, went from city to city, from village to village, instructing in the synagogues and in public places. According to the revelations of the pious Catherine Emmerich, His first visit in each locality was to the children's

school, which is no surprise to us, who know the tender solicitude of Jesus Christ for the young and how He exhorted, and blessed these little ones.

But of whatever elements the audience was composed, His words were marked by the most luminous clearness. This was undoubtedly due to their supernatural quality. It was also due to the natural process which has been designated as intuitive and experimental by modern pedagogy. This process is seriously claimed to be of recent origin. Is it possible to realize the so-called experimental method in a clearer, more precise manner than in the words from the lips of Our Divine Teacher: **He that doeth truth, cometh to the light?** We may interpret it by saying that in order to learn well, we must practice in proportion to the light of our knowledge. Hence, He always made the exposition of His doctrine intuitive. He always addressed the intellect and heart by the senses and especially through the sense of sight, thus revealing and utilizing this perfect knowledge of human nature and the laws which govern the mysterious union of the soul with the body. How striking, familiar, and graceful are the figures, similitudes, and parables in which He clothes doctrines of the most elevated metaphysical sublimity! He thus rendered the truths accessible to the most uncultivated minds. It will suffice to instance here the lily of the fields; the merciful goodness of God exemplified in the touching parable of the prodigal son; the wondrous union of the Christian soul with God and the supernatural action of grace which operates in it as the sap in the vine. Indeed, all the divine instruction is clear enough to be understood by all, and so elevated and profound that genius and science can never reach its bounds.

The Saviour's love for discipline and the need of this method of instruction are clearly deduced from His example and words.

After having obeyed Mary and Joseph for thirty years, He said in one of His discourses: Think not that I am come to destroy the law, but to fulfill. To the young man who asked Him how he was to attain to eternal life, He replied: **Keep the Commandments**, and He also adds that to be perfect he must observe the evangelical Counsels. While He expounds the precepts of the moral law with eloquent simplicity, He neglected no means of assuring the fulfillment of the same. Though full of kindness to men of good will and to repentant sinners, He knew how to chastise the hypocrisy and unmask the deceit of the pharisees with sharp words and enmesh them in their own traps. Witness the question relating to the tribute, and the expulsion of the moneychangers from the Temple.

Such were the methods of education employed by Our Divine Model and Teacher. Instruction is a light which guides us in the way to truth and virtue; example is a force which draws us thither; prayer supplies by the divine grace which it obtains the weakness of our intelligence and the lapses of our will; and, lastly, discipline ensures the execution of all the other means.

This brief study enables us to conclude that the Life of Our Saviour and the Gospels are not only the code of the Christian and Christian morals, but,

also, in virtue of this fact, an excellent treatise in practical education, a treasure of truth always ancient and ever new. The Christian teacher can never hope to fathom its depth. He will find there in abundance, the light which guides, a celestial unction which gives charm and efficacy to his doctrines and an ardent zeal for the education of those of whom the Divine Teacher said: **Suffer the little children to come unto me and forbid them not.**

2—THE CHRISTIAN IDEAL.

"The student of the history of education," says Dr. Turner, "if he is to derive profit from his study, should not be content with ascertaining the facts about educational systems, but should strive to separate from the mass of historical data the content, the method, and the ideal, in each period and in each country, whose educational institutions and systems he studies. He should devote special attention to the ideal, which, he will find, dominates and determines both the content and the method. And he should not hesitate to criticize the ideal; he should try to form an estimate of it, and compare it with other ideals that preceded it or followed it. The Catholic student is justified in adopting the Christian ideal and using it both retrospectively and prospectively. That is, he should judge pre-Christian systems according to the degree in which they approximate the Christian ideal, or embody one element of it, and he should estimate the different educational systems of Christian times according as they deviate from the Christian ideal or exhibit some phase of the historical development of that ideal. What then is the Christian ideal of education?"

"Christianity taught from the beginning that God is Father of all mankind, that every child born into the world is impressed with the image and likeness of God, that human life is a sacred thing, and that no system of education may be tolerated which overlooks or forgets the infinite value of a soul, even though it be the soul of a slave, an outcast, or a weak and defective infant. Freedom means recognition of the value of the individual. Greece introduced freedom in the political, the intellectual, the moral and esthetic order. But it furnished no enduring foundation of freedom. Christianity, by insisting on the value of every human soul, granted the first **magna charta**, the first great charter of freedom, and can claim what no other institution can claim, that it first made man truly free, with the freedom of the children of God. This, then, is the first point in our description of the Christian ideal: Christianity emancipated the individual from the restrictions of tribe, casts, or nation and the limitations of imperfect human standards.

"Christianity taught in a definite manner that there is a life beyond the grave, and that there are, consequently, values spiritual, moral and intellectual, which are superior to merely temporal and economic values. 'What doth it profit a man if he gain the whole world and suffer the loss of his own soul?' Life and its interests are to be judged, human institutions, customs and observances, above all, education which is a preparation for life—all these are to be judged, not by the standard of time, but by the standard of eternity. The spiritual interests

of man are supreme. Here we have the heart, so to speak, of the whole subject, the dominant idea in Christianity, by which all pre-Christian education is judged and found wanting and which, in the various phases of its historical development, is the key to the understanding of the history of education in Christian times. Spiritual interests are supreme. The poor, ignorant creature who, in the midst of trials and sufferings, gives expression to the optimistic sentiment, 'What does it all matter, if one has the grace of God,' is wiser than all the sages, and unknowingly sums up the whole philosophy of Christian education. Spiritual interests take precedence over the physical, the intellectual, and, if a conflict were possible, even over the moral."

Although the Christian ideal deems spiritual interests supreme, it does not preclude the highest physical or intellectual attainment and development. It merely emphasizes the fact that our spiritual and religious development is of greater value than either of these, in view of our eternal destiny, and if that is lost, all is lost. It stands to reason, therefore, that in proportion as man, with heart heavenward, becomes cultured, in that same proportion will he be better equipped to attain to the perfection of the Counsels, and thus become a perfect and just man. Hence, the Christian ideal implies that harmonious development of the physical, intellectual, and moral qualities of man, which will present to us the man *par excellence*, the spiritual element crowning the moral and intellectual man. Such a model man is the true Christian Knight of any century before or after the Middle Ages. He is fully imbued with the dignity of his Christian manhood: virtue shines forth in every act and yet his humility shelters him from vain glory and egoism. Religion is his glory and all else is secondary. He cultivates his intellect that he may serve God with greater knowledge, while his heart is purified and filled with a love which is not of this world, but seeks its goal in God alone. He becomes the true Christian gentleman, the staunch defender of the faith, the champion of the oppressed, the terror of the evildoer, and the patriot without stain and reproach.

Christianity alone is capable of bringing about such manhood, because it enlightens his intellect by the sublime truths of faith, strengthens his will by religious discipline and wise laws, cleanses his heart by the saving sacraments of Penance and the Holy Eucharist, and lifts him above worldliness by its splendid liturgy and sublime doctrines which have taken entire possession of him and makes him act as one inspired from on high. In a word, he is a complete man and this can be effected only through and by Christianity. Any other ideal, however high in the estimation of the world, falls short of that true Christian ideal which Christianity develops and fosters. This is the special mission of the Christian and religious teacher and this is the work he must accomplish to be true to his sublime calling. Undoubtedly, the responsibility is great, but it is not impossible of attainment. God makes use of weak instruments to confound the proud and works wonders through those whom He selects to

(Continued on Page 473)

THE TEACHER AS A SOCIAL FORCE.

By Rev. Francis O'Neill, O. P.



REV. FRANCIS O'NEILL.

One must be called a short-sighted teacher, indeed, whose range of vision is limited to the immediate need of the class-hour. The pupil is a growing force with the primitive tendency to selfishness yet but slightly modified. As he develops, the teacher should give watchful attention to those restraints that will serve happily to adjust him to the conditions that are advancing upon him.

The pupil is to be the active factor in these formative processes, recognizing interior impulses as a law of his nature and exterior influences as a sanction of society. How much such acceptances must be modified will be fully known to him only with the passing years. The lessons of restraint are coming and will register their indelible marks against the most vehement protests.

The teacher has before her at all times a fully organized collective group. This association is made up of those who seek the same thing and are willing to submerge individual desires that the group purpose may be attained. They are ready to conform their separate impulses to the norm of collective sanction. Here, then, is found the power of the teacher as a social force.

The class as a unit can go forward better than a lone individual. Robinson Crusoe needed his man Friday and the pupil can be brought to see plainly that associated effort brings method, sustained order and a permanent form to his undertakings. He awakes gradually to the knowledge that certain customs and institutions are but the expression of group desires and will accept them as social factors.

Right desires, steadfastly held by an organized class, constitutes the group ideal. A base-ball nine goes out to win but not at the expense of fairplay; so each player plays the game as a sportsman. Faithlessness to class ideals is the only preparation for faithfulness to the ideals of society. As the pupil finds a personal protection in adhering to class ideals so will he learn to recognize at a later period that strict conformity to the aims of society is his highest interest.

The teacher who will take pains to visualize the "To-morrows" of her class will more easily direct the activities of to-day. The inertia of social adjustment is a stubborn factor in the life of the student which will likely bring him to the floor in many a lively tussle. Is it not a pleasant duty to socialize the young that pronounced individualism may give place to consideration for the well-being of others? Many teachers have, as a precious ruby, a cherished recollection of such direction given generously and wisely through long years of service; and, ennobled by it, are to-day widening their hopes for the future. Their prayer is that their influence as a social force may spread beyond the present life of their pupils and reach a fruitful maturity of unselfish devotion.

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EDITORIAL COMMENT.

Gov. Smith of New York minces no words in regard to the law passed in that State, last year, and in many other States, compelling teachers to swear allegiance to the Constitution, etc., and the law of supervision of private and parish schools. Here are his words:

"I am firm in my belief that the law passed at the last session of the Legislature, which requires the teachers of our public schools to submit to a loyalty test, is a direct violation of the letter and spirit of the laws of our State, unless you are prepared to take the stand that this great army of useful public servants is incapable of being responsible for the abuse of their rights. No reason that I can find justifies the existence of this law upon our statute books. It is wrong in principle. It is a violation of the spirit of our Constitution and it is an unwarranted interference with freedom of opinion—one of the foundation stones of democratic government. Throughout the history of the world where people have allowed the Government to think for them, the Government has been unsuccessful. Part of the success of America lies in the undisputed fact that the Government permits the people to think for themselves."

No one can fail to applaud the above sentiments and these also from his pen:

"Equally vicious is the law, also passed at the last session, which pro-

vides for licensing and supervising private schools. While ostensibly for the purpose of safeguarding the institutions and traditions of our country, its real effect is to weaken them by abridging the fundamental right of the people to enjoy full liberty in the domain of idea and speech. We have now abundant law to check them when the law of the land is transgressed. Liberty and the pursuit of happiness cannot be said to be safeguarded in a community that delegates to anybody the absolute power to prohibit the teaching of any subject of which they may disapprove."

It was high time some one spoke and as plainly as the Governor of the Imperial State, and perhaps it will stop the efforts of so many cranks, who are always assuming proprietorship over Education.

We, as a nation, are growing paternalistic, day by day, and to use a common expression, in every way. The States are growing weaker, the Federal power is sapping the vitals of State authority. We have advocates of Federal control over insurance, over child labor, over State militia, over primary elections, over birth and death, from the cradle to the grave, and of course over education. One political writer voices a truth, when he remarks:

"After a while there will be only one thing left for the states to surrender, and that will be their state constitutions, and it won't make any difference whether they surrender those or not—for they will be superseded by amendments to the Federal constitution."

The eight-four year school plan, eight years of elementary grades and four years of High School, it is claimed is not "scientific," but a compromise between what we inherited from Europe and what we fashioned in this country. Perhaps so, but it has worked out fairly well, even if not "scientific." We ask: "Who can prove that it is not 'scientific'? What has science to do with it? What branch of science is lacking?" About the best answer can be found in the statement that it is simply a craze for novelty and a move to aid some educators to put into effect their own notions and let the world know that progress in education spells destruction of every system not in accord with so called scientific and pedagogical modern nonsense instead of ordinary common sense.

The students of our day are insistent upon a utilitarian course. They do not wish to waste any time on any study that does not mean useful. No Latin, no modern language, Americanism is good enough for all practical purposes. Here is a little incident, worthy of record:

"A young social worker complained recently that she was delayed a good deal in getting certain records made and routine letters written because the girl who took her dictation, although a swift worker and a willing one, couldn't spell any of the unusual words that came up. So simple

a word as "conjunctivitis" stumped her even at its fourth appearance, although they had stopped and spelled it carefully the first time. A pre-medical Latin course is not necessary to make conjunctivitis a familiar word. A little high school Latin would have made one spelling of it sufficient."

The writer comments in this sensible way:

"This is only one example out of hundreds which come up in many different sorts of work and different offices. The broad cultural foundation in education has its very good uses. As the hurry-up courses which have been in vogue in recent years receive a thorough testing, there is likely to be a swing back to the old frills of a classical education. A judicious mingling of them with the best of the modern "practical" courses should have good results.

Dr. Capen, Chancellor of the University of Buffalo, has given publicity to some criticisms of his upon American education. Part are worth consideration. Our readers may find food for thought in them.

Some of the educational conditions that need to be corrected, Dr. Capen said, are:

a. The period devoted to elementary education is too long. Efficiency is offset by new subjects crowded into the curriculum and proof is wanting that the so-called enrichment of the elementary curriculum has increased pupils' intellectual power.

b. Secondary education begins too late and ends too soon, failing to comprehend the whole period of general formal training. It is too diffuse and therefore superficial, providing very imperfectly for the preparation of those who straightaway must earn a livelihood.

c. Fifty per cent of the work done in colleges of arts and sciences rightly belongs in the secondary schools, so that it becomes necessary to provide teaching methods and disciplinary regime in college for immature boys and girls rather than for men and women seriously entering upon preparation of their life work. There is a prodigal waste of time in college.

The use of the expression, "Get the sack," when one means "to be discharged," originated through the impression made upon people in this country when stories were brought to them of the way the sultan of Turkey disposed of members of his harem of whom he had tired. When he wanted to get rid of one of his harem he was said to have had her put in a sack and thrown into the Bosphorus. People who heard of this report repeated it to others, and they became so used to telling the tale that they slipped quite naturally into the habit of saying "to get the sack" when they meant that they expected to be put out of a position suddenly.

If any one has firmness or endurance we say that he has "grit." The texture of a grindstone formerly depended upon the grit, or sand, mixed with it. So the expressiveness of the word "grit" is easily explained.

THE CRITERIA OF A GOOD RECITATION.

Some Means of Securing the Latter Result.

By a Sister of Charity of Nazareth (Ky.).

"Putting courage into people," some one has said, "is the biggest half of education;" meaning thereby that without encouragement little is accomplished. If this be true, and who would dispute it if she analyzed her own personal experience; how solicitous every teacher should be to learn the best method of encouraging her pupils, in order to obtain practical results in a good recitation.

The means are many and varied and perhaps we shall arrive at a clearer understanding of them by examining just what we may consider a good recitation to be.

The criteria by which to judge of it have been classed by one efficient instructress, under six heads, viz:

1. Complete Response.
2. Attention to Subject Matter.
3. Readiness to Reply.
4. Eliminating Distractions.
5. Maintaining High Standards.
6. Good Expression: therefore our task is simply to try to expand this clear classification.

Complete response. Two **short** words, but the securing of what they signify calls for a tremendous amount of energy and patience on the part of the teacher. In fact, in my opinion, no complete response can ever be obtained from a class so long as the present system of grades continues in our schools, by which the very bright, the mediocre, and the dull pupils are all placed in the same class. Of late years strenuous efforts have been made to remedy this undesirable condition. One practical way, worked out in a school in —, had as its first step the determining of which might really be called the dull pupils, **dull**, but **not** mentally deficient. This was accomplished by means of an Intelligence Test. Three pupils then received individual attention at different periods of the day from special teachers who were employed solely for this purpose. The results were so gratifying that the remainder of us who could not afford the experiment, had the "green eye". However, we learned the practical lesson that if the dull pupils **could** receive a sufficient amount of attention just when they needed it many of them would be eliminated from the dull class and be able to do the regular grade work in a fairly creditable manner. The children also learned a lesson that was a powerful encouragement to them for more concentrated work. The concrete living example of dullness changed into fair ability before their very eyes, simply by an extra amount of personal, kindly help, at a critical moment, was a more potent factor for determined effort on their own part, than any urging or abstract example that could ever be given. I might add that we teachers also learned another valuable lesson from the results obtained in this school, which was that "mass instruction", i. e., treating all children as if cast in "one world", is always inefficient and often unjust. Although, therefore, we had to follow prescribed methods, we at least attempted to find for our own particular classes a solution of the difficulties resulting from poor grad-

ing. We learned not only to single out dullards, but also that it was wise to try to discover the **cause** of marked disability on the part of a pupil, instead of merely reproaching him; and that often, when this was done much could be accomplished in the way of remedying or removing it, and thus school life was made more pleasant and profitable for that particular child. On the other hand, noting carefully any child who showed marked ability, we encouraged him, and although we had little time to give him individual attention, we did as much as possible; for example, we let him do advanced work in place of regular class work. Sometimes this work consisted in collecting at the Library necessary information for the benefit of the class, or again it took the form of helping a slower companion with some, to him at least, difficult problem.

Attention to Subject Matter. Attention may be involuntary, forced, absorbed, or expectant; but at least all agree that attention of some kind is essential to a good recitation. One point is connection with attention that it seems well to remember, is that if adults find it difficult to listen to a lecture on a serious subject for more than a semester hour, a child just beginning High School can scarcely be expected to attend to any task for more than 15 to 20 minutes without a break of some kind.

Here are a few means to secure attention:

- (1) Varying methods of recitations.
- (2) Never asking questions in any set order.
- (3) Asking the question before designating the pupil who is to answer.
- (4) Speaking in a moderate voice, but with vigor of expression.
- (5) Except in rapid drill work requiring prompt answers in complete sentences.

Readiness to Reply: This ability on the part of pupil is not only one of the tests of a good recitation, but is also quite frequently the strongest proof that the teacher has been a **real teacher**. What is meant by this? It means that the "principle of accommodation" has taken precedence in all presentation: in other words, that the teacher has not made the mistake frequently made, of overestimating the child's comprehension. Many teachers use language in their explanation that is far beyond the understanding of the child, and instead of being aware that the lack of understanding on the children's part is due to lack of judgment on their own, they rail at the stupidity of the class in general and of some few individuals in particular. One concrete example may show what I mean. The incident took place in a section of the country where the colloquialism "tote" was used for the word "carry". The colored population never used the proper word, and the particular little white boy, who is the chief figure in the incident, had been in the company of the colored servants so much that he knew no other word than "tote" to designate the process of carrying. His first school day came. He was overjoyed. For a few months all went well, the teacher thought he was an unusually bright little boy; but her opinion changed greatly when the class reached the stage in addition which necessitated the carrying of numbers. The little boy was perfectly dense when told to carry the number to the next column. He could add the first column rapidly, but then come a blank—. The

teacher was in despair and unfortunately, like the majority of us, quick to jump to conclusions. Her verdict was: "the boy is a block head". At this stage, fortunately for all parties, a girl from one of the upper grades who knew the little boy, came to the teacher's room. The boy was at the board, the teacher scolding. She turned to the girl and said: "John is a stupid little boy, he cannot learn to add." The girl replies, "Pardon me, but I do not think John is stupid. Please let me try to find out what is the **cause** of his trouble." The teacher gave the permission. The girl listened while John rapidly added the first column. It amounted to 25; John put down his 5 and then looked—blank—. The girl prompted, "carry the 2"; John looked more blank—. In a flash it came to her what the trouble was, and she cried, "tote" the 2 to the next column!" John's face beamed—he now understood! Quickly and correctly he finished the example; his troubles, on that score, were over. He had learned to add, but the teacher had also learned a valuable lesson; never to take it for granted that the class understood her explanations, but to make certain of the fact.

Eliminating Distractions: The best means of doing this is to leave no means unemployed on our part to impress on the children that the recitation period is a serious period, therefore there is no time for anything but the business in hand. This has been expressed well by saying: "the recitation is a business engagement between teacher and pupil." The teacher should also eliminate, as far as possible, all disturbing elements, such as extremes of heat and cold, bad air, poor light, flapping window shades, etc.

Maintaining High Standards: One way to lessen failures in recitation is for the teacher, by daily example and inspiration, to infuse in the pupils a respect for tasks done thoroughly. Another important point is to remember that the progress made by a pupil in a particular branch is not uniform. At certain stages of his work he appears to be standing still. Often this is due to the fact that a new and difficult portion of the subject has been encountered. The teacher knowing her **subject** and her **class** should be aware of this fact. The essential thing now for her to do is to tell the pupil **how** the difficulty can be overcome. Especially should she be encouraging and avoid making the bad blunder, which is made by unskillful teachers, of becoming harder to please at the exact time when the pupils are almost ready to give up because of their difficulties.

Good Expression: This includes both teacher and pupil. The teacher should never be guilty of using incorrect English, unladylike language, neither should these faults be tolerated in the pupil. Complete statements, couched in clear, pure English, should always be required from the class.

In conclusion it seems well to state that it is possible that a teacher, completely trained in the theory of her art, might appeal to every interest that was psychologically and pedagogically correct, and still fail to arouse interest; nay even, she might arouse only aversion. The great thing to remember is that each pupil has a soul; and it is the soul, essentially that does the work. Hence teachers must possess

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TEACHING HIGH SCHOOL LATIN.

By Irene H. Farrell.



Irene H. Farrell.


The teaching of high school Latin admits two avenues of approach: first, the work in the language itself, translation, construction and such very closely associated features, and second, through the use of rather more remote methods and means, yet substantially correlative, designed to heighten interest and consequently to raise the standard of the work itself.

In first year Latin, the primary purpose is to give the pupil a firm fundamental knowledge of sentence structure, parts of speech, and essential constructions, also a working amount of Latin vocabulary for his immediate and future needs. That is, we should here give the essentials, as it is impossible to give **everything** that is needed in later high school reading. To gain a vocabulary that may be an asset comes through no better method than that of memorizing. To aid the memory, as well as being of intrinsic value, the selection of derivatives is helpful; which is made clear and more intelligible through the use of "Derivative Blanks", devised by Miss Frances Sabin, University High School, Madison, Wisconsin. To stress the derivatives covered in a certain period of time, letters may be written by the pupils, which furnishes keen enjoyment as well as practical use of the words found therein. Further, the newer Latin words may be used in short conversational sentences or they may serve as subject matter for extemporaneous "dramatization". Free-hand cutting or drawing of the new nouns tend to emphasize them. Vocabulary review seems most popular when two sides compete, after the manner of the old-fashioned spelling bee. "Repeat" and "Review" are effective slogans in vocabulary training. In teaching participles, the story, "The Last Lesson", adapted by Sara Cone Bryant in "How To Tell Stories To Children", usually strengthens the need of a thorough knowledge of them. During the second semester, reports upon Roman life are profitable when given by a pupil in good oral form. Concrete subjects which may find appeal in the pupil's own lives are most suitable, as "Dress of the Roman Man", "Dress of the Roman Woman", "The Roman House and Furniture", and similar subject. To illustrate the reports, a doll may be later dressed in the articles of clothing, easily made by the girls of the class, which will offer ready correlation between the Latin and Sewing classes. Some Roman stories in simple form may be taken up at this time, either in the form of reports, or as stories told or read by pupil or teacher. Whenever possible, may there be an illustration of such subject matter, as a blooming plant or even a drawing or print of "Narcissus" or "Hyacinth" when the myths of them are studied and inexpensive prints of the subjects are always available.

As to second year Latin, the first question which arises is, "What Shall Be Read", and which forms

the basis of much investigation conducted today by the National Classical Association. Prominent mention should here be given to the arguments of P. M. Buck and Professor F. W. Sanford of the University of Nebraska, who, with others, believe "Caesar" too difficult for second year. Professor Sanford and Mr. Harry Fletcher Scott of the University of Chicago High Schools, have on the market a text, "The Second Latin Book for Junior High Schools" (Scott Foresman Company), intended as a proper substitute for Caesar, as is also the aim of "Fabulae Faciles" (Longmans). Various opinions as to the question are found in the Classical Journal, March, 1912, in an article by Mr. M. A. Lieper, and in another article by Professor D'Oage, Classical Journal, October, 1914. There are, however, many teachers who after having tried several substitutes come back to Caesar, which method is presented in Miss Hubbard's Report, University of Illinois, Bulletin 1916, V. 14; No. 19, H. S. S. Conf. I have found that the selection of reading material depends upon the class, as some classes have sufficient fundamental knowledge to handle Caesar very satisfactorily. In such case, the material of the Gallic Wars is much more preferable than substitutes.

A very direct correlation may be made between Caesar and other high school subjects. The modern methods of warfare are doubly impressive when compared to Caesar's methods. Bulletin No. 38, published by the Kansas State Normal School, Emporia, Kansas, has much suggestive material to bring out these differences. The Classical Journal, November, 1918, printed an excellent article by A. P. McKinlay, in which he associated Caesar and his contributions to the late great war. The little book, "The Standard Bearer", by A. C. Whitehead, will aid in a better understanding of the campaign among the Helvetii. An article in the Classical Weekly of November 8th, 1920, shows the value of Caesar's Commentaries as an historical document. Julius Caesar without a knowledge of his contemporaries is vague and to understand the one involves an analysis of the life and characteristics of other famous generals. Thus, in this study, the teacher of History and the teacher of Caesar may correlate to great advantage. The English and Latin work may also be correlated by arranging that themes based upon Caesar material, as "The Legionary Soldier", "Implements of Roman Warfare", and so on, may be used in English work. To visualize the action of the Gallic Wars, the pupils may give an impromptu dramatization of the various incidents, or they may write a more exact and finished dramatization of each chapter or of each Book in condensed form, which may be produced in class after some preparation. A sand table may also be used to show the maneuvers of the Roman and Gallic armies. Here again dolls may be dressed to represent a lictor, imperator, etc. Correlating with Manual Training, the boys may make shields, swords, javelins, and even "ballistra", to throw beans rather than rocks! And surely the bridge over the Rhine will also be carefully reproduced in miniature. Iowa State University supplies a set of slides on "Implements of Warfare", which are used in connection with the Gallic Wars. Instead of the daily translation, for the sake of variety, a



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set of cards may be used as a guide for discussion, as are supplied in the form "Bell's Latin Picture Cards", procured from A. G. Seiler, New York.

During the second year also, the correlation between Latin and Medicine, Law, Dentistry, Science, Architecture, Health, Athletics, Music, and Advertising may be shown, through the striking charts which are made according to directions given by Miss Frances Sabin in her "Practical Value of Latin", published by the author at Madison, Wisconsin. It may likewise be shown that Latin may profitably be made a part of the training in our Commercial Subjects, as the stenographer will be the more exact speller if he knows the great percentage of English words derived from Latin, as well as the number of Latin abbreviations, phrases, words, proverbs, mottoes, with which he is apt to meet at any time. After a study of Latin influence in Advertising, the Caesar class may receive credit in English Advertising classes, for original work in writing and drawing "ads", with classical reference. This original work is both profitable and interesting, and much enjoyed. Real ingenuity is often thus brought to light, as in the case of one boy, who in advertising an automobile drew a sketch of Caesar as Chauffeur, with "Marmon 34—The Leader of the Legions". For a more exact knowledge, reference should be made to Shakespeare's "Julius Caesar" and to the poems of Longfellow, especially to "The Courtship of Miles Standish", where may be found such reference as:

"Truly a wonderful man was Gaius Julius Caesar;
'I would rather be first in a little Iberian Village

Than second in Rome'—he said,
And I think he was right when he said it."

In Cicero, we again have an opportunity to review Roman history, as exemplified in Roman statesmen and Roman life in general. In Cicero we see and study laws and law making, argumentation and debate, which may be of practical use in the Civics and Debate classes. In Cicero, we have material which is particularly vital to Americans, both as to American Civics and Modern Ethics. Are politics more corrupt now than in the days of Cicero? Can the history of our own constitution and laws be fully understood without an adequate knowledge of the Constitution and State of the Romans, our law givers? Again themes for English may be written upon the subjects of Roman business life, accumulation and expenditure of wealth, on slavery, or many such vital subjects. After sufficient orations of Cicero have been read, let the pupils write original orations modeled upon his style.

It remains but to speak of the teaching of Virgil. After translation, Scansion is the most important feature. The Latin student already grounded in prose, upon approaching the poets should hear the Latin poetry read in large masses by a reader competent to give good enunciation and expression, and while the sounds are still lingering in his ears, he himself should read. The more he reads the better. There should be brought out the certain feeling expressed by certain kind of meter, for instance, a preponderance of dactyls gives the effect of lightness, rapid motion or joy, while many spondee

give the general effect of solemnity, slow motion or sadness.

In Virgil again Ancient History and Roman Statesmen are studied. We must know the Empire and Augustine before we can appreciably enjoy the Aeneid. The myths and gods studied in Ancient History are again brought to view with added zest and vital reality. However, in Virgil we should aim to bring out the finer qualities of the deities and of the people in their devotion to the gods. Again correlating with English, semester or year themes may be prepared upon the subjects, "Virgil's Traits of Character and His Ideals as Reflected in Aeneas", "The Major Deities of the Aeneid", Virgil as a Nature Writer", "Aeneas, the Man", "Virgil's Conception of Fate", and "The Devotion of Aeneas to His Faith". Reference and comparison should be made between the classical element in the works of Wordsworth, Chaucer, Browning, Shakespeare, Tennyson, Milton, particularly to "Comus" and "Paradise Lost", Dante's "Inferno", and Homer's "Iliad and Odyssey". Reference may be made particularly to English poems of Latin title as "Frustra", "In Lacrimas", etc., found in Newcomer's "The Golden Treasury", Scott, Foresman and Company. Many pictures of classical reference may be studied, as the "Aurora". These may be had as prints from the Perry Picture Company, or such companies, and particularly helpful illustrations are found in a set of cards, with suggestive stories for high school use from Horace K. Turner Art Company, Boston. A set of cards on Mythology may be secured from the Cincinnati Game Company, Cincinnati, Ohio.

Other allied features may be used at any time by any class who seems able to appreciate the work. These consist of dramatizations, among which are "Proserpine", from T. S. Denison & Company, Chicago; "The Vestal Virgins",—a drill, from same source; "The Last of the Vestals", Sister M. Agnes, St. Mary's Academy, Winnipeg, Man.; "Two Latin Plays", including "A Roman School" and "A Roman Wedding", by Susan Paxon, published by Ginn and Company. "Two Dramatizations from Virgil", by Professor Miller, University of Chicago, is heavy and requires more characters than usually comprises high school Virgil classes. "A Roman Triclinium" may be dramatized according to directions of any Roman dinner.

Correlated reading is profitable, choosing "The Last Days of Pompeii", "Lays of Ancient Rome", "Ben Hur", and such, as examples. Current magazines often publish poems that have relation to Roman life, as in "Good Housekeeping", January, 1923, the poem, "While Mary Slept".

Lantern slides of subjects rather than those mentioned above, may be secured. Some films also are available that reveal ancient Roman life, as "The Last Days of Pompeii", and "Julius Caesar". To correlate the gymnasium work, the Greek dances may be given to the Aesthetic Dancing class.

Letters, after the fashion of a questionnaire, as to "The Value of Latin", may be sent to representative men and women. Their replies are usually encouraging to the Latin pupil, as they favor as a rule the study of Latin in high school. Our collection of responses includes that of James Whit-

(Continued on Page 469)

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THE CHURCH IN OHIO.

The first Catholic settlement in Ohio was founded among the Huron Indian tribes near Sandusky by Father De la Richardie in 1751. The principal periods of Catholic immigration were from 1822 to 1842, from 1842 to 1865, and from 1865 to the present day. In the first period, the German race predominated; in the second, the Irish and German races, with a majority of Irish immigrants; and in the third, members of the Slavonic race. In 1810 Father Edward Fenwick, a native of Maryland, pushing his way to the center of Ohio, not far from Somerset, found three Catholic families who had not seen a Catholic priest for ten years. This zealous Dominican visited Cincinnati and many other parts of Ohio in 1815. The first church of Ohio, the mother church of the state was built on the land given by Jacob Dittoe, and was blessed by Fathers Fenwick and Young on December 6th, 1818. The second was built at Lancaster, Ohio. In 1818 Bishop Flaget visited Cincinnati, and being most cordially received by the small number of Catholics there, the Bishop urged them to make every effort to build a church, as a means of obtaining a missionary. They gave him their solemn promise, and kept their word, and a year later the church was under roof. It was a plain frame structure measuring about 55 feet by 30 feet, and on Easter Sunday, 1819, Mass was said in it for the first time. In that year Bishop Flaget reported to the Propaganda, "The state of Ohio contains from 250 to 300 families."

In June, 1821, the diocese of Cincinnati was erected with Right Reverend Edward Fenwick, O. P., as its first bishop. According to the new Bishop's report to the Cardinal Prefect of the Propaganda, there were then 6,000

Catholics scattered through the state of Ohio. "It is hard to realize that only a little over a hundred years ago such strong prejudice against Catholics existed in Cincinnati, that it was with great difficulty that the Catholics succeeded in obtaining a spot of ground for the erection of a chapel. But so it was, and hence the first little frame church was erected on the north-west corner of Vine and Liberty, which was then beyond the city limits. In 1822 Bishop Fenwick bought a lot of twenty feet on Sycamore Street, and thither the church was transferred, though it had to be reconstructed, as in the moving the frame began to fall apart. The zealous Bishop Fenwick continued to work for his flock until the September of 1832, when he was called to his reward.

By an Apostolic Brief of Pope Gregory XVI, dated March 8th, 1833, the Rev. John Baptist Purcell, the talented and pious President of Mount St. Mary's College, Emmitsburg, Maryland, was appointed to the See of Cincinnati, and on the 13th of October of the same year, he was consecrated Bishop in the Baltimore cathedral, by Archbishop Whitfield. So rapidly did the diocese grow, that we are not surprised to learn that in 1846 the Catholic population was 50,000. In 1838 Bishop Purcell made a trip to Rome, and whilst there had been successful in his petition to the General of the Jesuits, to establish a house of the Society in Cincinnati, and on October 1st, 1840, the Jesuits came to Cincinnati to take charge of the college, Rev. John A. Elet, S. J., being the first President.

The same year, on November 1st, the Sisters of Notre Dame of Namur came to the city, and on Christmas day of that year they were settled in a house on Sixth Street between Sycamore and Broadway. The Sisters of the Precious Blood answered the appeal of Bishop Purcell by erecting a convent at Wolf's Creek, Seneca County, Ohio, in the fall of 1844, and on September 24th of the next year the convent at Maria Stein was established. Father Machebeuf, who had been commissioned to seek for a band of Ursulines from Boulogne-sur-mer, arrived in Cincinnati on June 19th, 1845, with eleven Ursulines. Bishop Purcell gave them their choice of Brown County or Chillicothe. On July 21st the Sisters took possession of the three hundred acres in Brown County and on October 4th,

1845, they received their first boarders for their new Academy.

On April 25th, 1851, Archbishop Purcell received from the hands of the Pope the pallium of the newly-created archdiocese of Cincinnati, which had been erected by Pope Pius IX, on July 19th, 1850. The dioceses of Louisville, Detroit, Vincennes and Cleveland were assigned to it as suffragan sees. By this, four states, Ohio, Kentucky, Indiana and Michigan, were placed under the metropolitan jurisdiction. Bardstown, Kentucky, was the oldest diocese of the four, having been established in 1808. Detroit had been established in 1833, Vincennes in 1834, and Cleveland in 1847.

When the Sisters of Charity at Emmitsburg were affiliated with the Daughters of St. Vincent de Paul in France in 1849, the Sisters of Charity, who had been in Cincinnati since 1829, declined to join the affiliation, and on March 25th, 1852, made their vows under Archbishop Purcell as their Superior. In 1857 they purchased the property now known as Cedar Grove, Price Hill, and in 1869 they settled at Delhi, where there is now a mother house known as Mount St. Joseph's, with a total membership of over nine hundred.

When Bishop Purcell came to Cincinnati in 1833, there were but 16 churches for about 7,000 Catholics served by 14 priests in the state of Ohio, and at the close of his life on July 4th, 1883, there were 500 churches with a Catholic population of 500,000, served by 480 priests. Besides the religious orders already mentioned, Archbishop Purcell introduced the Franciscans, Lazarists, Fathers of the Precious Blood, the Passionists, the Brothers of Mary, the Fathers of the Holy Cross, the Sisters of Notre Dame of Muelhausen, the Sisters of the Good Shepherd, the Ladies of the Sacred Heart, the Little Sisters of the Poor, the Sisters of the Poor of Saint Francis.

Most William Henry Elder succeeded to the archbishopric of Cincinnati in July, 1883. One great joy of his episcopal life was the re-opening of Mt. St. Mary's Seminary in 1887. He also gave great impulse to the devotion to the Most Blessed Sacrament of the Altar, in the Forty Hours' Exposition and to the devotion of the First Fridays of the month in honor of the Sacred Heart of Jesus. But towards the end of 1902, Archbishop Elder petitioned Rome for a coadjutor, and on April 27th, 1903, the Right Reverend Henry Moeller, D. D., bishop of Columbus, was appointed coadjutor with the right of succession. The bulls of appointment were received in Cincinnati on May 22nd, 1903, and on the 26th of June Archbishop Moeller came to Cincinnati and relieved the few remaining days of Archbishop Elder, who died on October 31st, 1904. Archbishop Moeller received the pallium from Cardinal Gibbons in St. Peter's Cathedral, Cincinnati, on February 15th, 1905.

As Dr. Lamott says in his History of the Archdiocese, "Upon Archbishop Moeller's advent into the archdiocese, new life was infused into the parochial development and organization, twenty-eight new parishes having been formed since 1904." Under his administration the diocese received an increase in its religious communities by the establishment of the Ursuline Sisters on McMillan Street, and by the advent of the Second Order of St. Dominic. To him is due also the existence of the Fenwick Club, the Bureau of Catholic Charities, and the Apostolic Mission Band. In 1910 Pope Pius X established the diocese of Toledo, appointing Rt. Rev. Joseph Schrembs as the first bishop. As now constituted, with its ten suffragan sees, the archdiocese of Cincinnati comprises an area of almost 200,000 square miles, an area that falls little short of the 207,107 square miles of the entire country of France. In this territory there are approximately 2,010,447 Catholics, served by one archbishop, ten bishops, and 2,573 priests, diocesan and regular. By order of all the bishops of the province, the Cincinnati province was dedicated to the Sacred Heart of Jesus on New Year Day, 1874.

The Suffragan Sees of the Province of Cincinnati.

1. Louisville, Kentucky, 1808.
2. Detroit, Michigan, 1833.
3. Indianapolis, Indiana, 1834.
4. Nashville, Tenn., 1837.
5. Cleveland, Ohio, 1847.
6. Covington, Kentucky, 1853.
7. Fort Wayne, Indiana, 1857.
8. Columbus, Ohio, 1868.
9. Grand Rapids, Michigan, 1882.

10. Toledo, Ohio, 1910.

Provinces of the United States According to the Official Catholic Directory of 1922.

1. Baltimore, 1808.
2. St. Louis, 1847.
3. Cincinnati, 1850.
4. New Orleans, 1850.
5. New York, 1850.
6. Oregon, 1850.
7. San Francisco, 1853.
8. Boston, 1875.
9. Philadelphia, 1875.
10. Sante Fe, 1875.
11. Milwaukee, 1875.
12. Chicago, 1880.
13. St. Paul, 1888.
14. Dubuque, 1893.

STATISTICS

According to the Catholic Directory of 1922.

His Holiness the Pope Pius XI., elected Pope February 6th, 1922, crowned February 12th, 1922, being the 261st successor of St. Peter.

Sacred College of Cardinals:

Cardinal Bishops	5
Cardinal Priests	50
Cardinal Deacons.....	7
Patriarchs	12
Sacred Congregations of the Roman Curia.....	12
Tribunals of the Roman Curia.....	3
Offices of the Roman Curia.....	50
Seminaries and National Colleges in Rome.....	23

The Church in the United States:

Apostolic Delegation	1
Apostolic Delegate, His Excellency, Most Rev. John Bonzano, D. D.	
Ecclesiastical Provinces	14
Archbishops	17
Dioceses	87
Bishops	93
Secular Priests	16,026
Religious Priests	6,023
Total Priests	22,049
Churches	16,615
Seminaries	113
Students	8,698
Parochial Schools	6,258
Colleges for Boys.....	222
Academies for Girls.....	718
Children attending Catholic Schools.....	1,852,498
Catholic Population	18,104,804

Archdiocese of Cincinnati:

Archbishop	1
Secular Priests	265
Religious Priests	146
Total Priests	413
Parishes with Parochial Schools.....	126
Pupils in Parochial Schools.....	36,129
Institutes under charge of Religious Orders of Women	40

A COMPENDIUM NOT A HISTORY.

By Sister M. John Berchmans, O. S. U.

In the October issue of the Catholic School Journal there appeared the first of a new serial, entitled "Compendium of Academic Religion according to the Requirements of the Catholic University", and in each month following containing the series, the same title "Compendium, etc." has been retained. Although it is a compendium, it is still further limited by the "requirements of the Catholic University for the Second Year High". In the October issue of the Journal, page 205, in which this Compendium begins, the topics to be studied are given.

In topic six, "a brief account of the great primitive churches, and the missions in England, Ireland, Germany" is all that is required. So too, in number seven, "early missions in America, and beginnings of Catholicism in the United States, Mexico, Central and South America" are specified.

Hence, considering the definition of compendium, and that this compendium is strictly as given above, the writer considered it would be beyond the scope of the work undertaken, to enter into details and statistics of any particular religious order, for interesting and edifying as

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HELPING VOCATIONS FOR TEACHING.

By Edward F. Garesche, S. J.



Rev. E. F. Garesch , S. J.

More and more the need of a greater number of Catholic teaching Sisters forces itself upon the attention of every one who is interested in Catholic education. Never before, according to the testimony of Catholic educators everywhere, were so many Catholic children applying for entrance into our schools. Nearly two million boys and girls are in the care of Catholic institutions of learning, primary and secondary, throughout the land. Nearly everywhere there comes as an echo of this statement the complaint that our teachers are being worn out with the burden of their task and need more and more recruits to share the work, so fruitful and so arduous, of carrying on the Catholic schools.

Thus the wanted desire which every religious has to see others come to share in the blessings of a consecrated life is intensified by the need of more laborers in this fruitful vineyard of the schools. From every side come prayers and wishes for an increase in vocations to the teaching Sisterhoods and superiors, who are being besieged with requests for the opening of new schools while they can hardly supply teachers for existing ones under their care, are particularly concerned with this question of religious vocations.

Add to this that more than a million Catholic children are still of necessity outside the Catholic schools for want both of room and of teachers, and the greatness of the need becomes all the more apparent. True, many of these children have parents who do not realize at all the need of Catholic education and have no wish at present to send their little ones to Catholic schools. But whether the desire it or not, the fact remains that no room exists for these children and there are no teachers to care for them. If the teachers and the schools were ready, it would be possible to shepherd many of these children in Catholic folds.

It has become, therefore, a very serious and practical question how best to encourage and foster religious vocations to the teaching Sisterhoods. In other lines of action, as for instance in the nursing Sisterhoods, the want is quite as acute to be sure. What we shall have to say, therefore, about helping on vocations for teaching may well be applied to other religious vocations as well.

It has long been the thought of serious observers in this matter that many more of our young people have the requirements for a religious vocation than ever follow that holy way of life. In other words, many Catholic boys and girls have the call of God to become respectively priests, brothers or sisters and never, for one reason or other, accept His invitation and heed His summons. This is very regrettable from the standpoint of the young people themselves who miss all the merits here and the

glory hereafter which faithful correspondence to such a call would ensure them. It is equally deplorable from the standpoint of the Catholic schools and therefore of the Church since their life-long service is wanted to make up the sum of holy effort in Catholic education.

On the other hand great prudence and wisdom are needed in dealing with this question of the helping of religious vocations. Vocation is a matter between God and the soul. His divine majesty, omnipotent and all-wise, yet respects with the most perfect and delicate care, the freedom of those whom He invites to the chosen ranks of religious. Even the strongest and most clearly marked vocations are always invitations and never either compulsions or commands. God is infinitely true to His eternal decree to respect the free will of man and though His grace may mightily persuade the will with repeated invitations He never forces it nor compels any one to accept His summons to the religious state.

Still Divine Providence works in many ways to encourage and assist those who are called to religion. The Infinite goodness provides all that is needful to those whom He summons to His special service. When we clearly understand the nature of a religious vocation and the manner in which God deals with a soul whom He is inviting to His service, we shall be better able to do our part in helping religious vocations and in seconding and cooperating with, so to say, the work of God in the soul.

It may be useful, therefore, to go over briefly the fundamental notions of religious vocation and to recall the nature and course of the divine call, so as to discern the help which our poor efforts can give to the soul singled out for this great privilege and to see as well what would be unwise and imprudent interference on our part with the course of a vocation.

Christ, in the gospels, gives a general invitation to all who can do so to embrace the life of the counsels, which we call the religious life. "He that can take, let him take it," He says concerning the counsel of perfect chastity, and the same is to be understood of the vows of poverty and obedience. The religious life is therefore open to every one who has the necessary qualities and good will to embrace and persevere in it. "We agree with Ligouri," says Father Vermeersch, S. J., in his article on "Vocations" in the Catholic Encyclopedia, "when he declares that whoever, being free from impediment, and actuated by a right intention, is received by the superior is called to the religious life."

The doors of the religious state open therefore very wide and any one who has the necessary gifts of nature and grace is invited to enter therein. This general invitation seems to us to bear a striking resemblance to the invitation issued by our government to all its young men to enter the army, as volunteers. Such a general invitation is always conditioned on the fitness and good will of the applicant and before allowing any one to take the oath of a soldier and be enrolled on the lists of the army, the government requires a physical and mental examination to disclose the suitable qualities of the applicant.

In a similar way the religious vocation is open to all on condition that they possess the requisite talents, character, and good will. Whatever individual wishes to accept the general invitation of Christ must first choose the religious society in which he or she wishes to serve, then make application for admittance. The superiors of the religious society have then to consider whether in their judgment the applicant is suited to the work and spirit of their institute and to assure themselves that no impediments exist, exterior or interior. When they are satisfied on these points the applicant is admitted to the novitiate and if the novice perseveres and lives her life in religion it is certain that she has a vocation.

Thus it will be seen that vocation is a matter to be settled not by feelings or sensible inclinations, but by faith and reason. It is true that devout feelings sometimes play their part in vocation, but in general the strongest and truest vocations frequently run counter to feeling and inclination and it is only against the pull of sentiment and imagination that the novice enters and perseveres. A want of clearness on these points does much harm because it leads one to look to interior leanings and inclinations which are misleading. One might conceivably have a devout inclination to the religious life and be unfitted for it by gifts and character. On the other hand, one might be strongly averse to making the sacrifices necessary to become a religious and still have a true vocation: in actual experience, of course, the latter case is of more frequent occurrence.

The three questions to be answered by any one who is considering whether he or she is called to religion are the following: 1. Have I the requisite qualities of body and soul to live the life of the institute I am thinking of embracing? 2. Am I free from exterior hindrances such as the obligation of supporting parents, etc.? 3. Have I sufficient strength of character to persevere in this holy life and the will to embrace it? If all these three questions may be answered in the affirmative then one may be sure that he or she has a religious vocation and is justified in making application for admission. The third element just mentioned, generosity of will, is the effect of the grace of God, which works in various ways. Sometimes a warm attraction is felt to the religious life. With other characters there is only a conviction of reason enlightened by faith that this is the safest and surest way for one to heaven. In either case, if the other two requirements are satisfied, one may safely enter religion.

These principles should be kept clearly in view by those who are charged with the instruction of youth and a vague or incorrect notion of vocation should be shunned in speaking to the young. The attitude of some young folk, who almost expect to be summoned by an angel to enter religion in case God wants them there, may come in part from the way in which they hear vocations spoken of. On the other hand, if a Catholic boy or girl realizes that all that is needed for a true vocation is fitness, willingness, and the acceptance by religious superiors, it will be much easier for him or her to decide and the question of vocation will lose at

least much of its agonizing uncertainty.

It should also be made clear to the children that this invitation of God leaves them free. "The path of the evangelical counsels," says Father Vanmeersch again in the place just quoted, "is in itself, open to all, and preferable for all, but without being directly or indirectly obligatory. In exceptional cases the obligation may exist as the consequence of a vow or a divine order, or of the infallibility (which is very rare) of not otherwise finding salvation. More frequently reasons of prudence, arising from the character and habits of the person concerned, make it unadvisable that he should choose what is in itself the best part, or duties of filial piety or justice may make it impossible."

Thus the act of following a religious vocation, of leaving the world to devote oneself entirely to the service and imitation of Christ should be represented as an act of generosity and love, helped by holy fear and inspired by right reason and faith and not by feeling or sentiment however holy. The primary purpose of the religious life is personal qualification and whole-hearted consecration to God—not teaching. This is the practical and true notion of a vocation and it greatly simplifies the whole subject and clarifies the decision. Give the children these ideas and cultivate in them the spirit of faith, self-sacrifice and a wish to choose for the best and use their life to the greatest advantage and you have gone far towards helping vocations.

On the contrary, a vague, incorrect way of talking about vocation as though it were a sensible and almost irresistible call, a personal message from on high, an angelic visitation such as has been vouchsafed to a few of the saints, is rather discouraging to those young folk who while they have every requisite of a vocation, the fitness and good will still perceive in themselves no sensible inclination to such a sacrifice, but quite the contrary a strong and natural reluctance to leave everything and live for Christ alone. How many a Catholic girl with an inclination to piety, with good character and talents, who could very well enter the holy state of religion and persevere in it, teaching our precious children and forming their characters for God, has drifted on, not understanding that her circumstances and the grace of God within her constituted in themselves an adequate vocation to religion, but waiting for some personal sign and inward summons until the years of choice pass by and find her wandering in some other path than the holy state to which fitness, good will, opportunity and the sore need of her capable help were eloquently calling her in God's name to volunteer.

This first suggestion then that we have to make in this matter of vocations is to give the children clear, accurate, and common sense ideas of what a vocation is and means. Some religious may be dissatisfied with what seems to them a too prosaic and matter of fact conception of a religious vocation as we have described it in the foregoing pages. Prosaic or not it is the true and practical idea. It might be more consoling to those who have been called to religion to think that they have received a more formal invitation from the Divine Majesty

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A SPRING FANTASY.

By Mary Teresa Canney.

An esthetic play-poem for pupils of the grammar grades. Interpretive dancing may be used to express the spirit of each flower, or element personified. A small stage or school platform may be made an attractive setting by use of spring branches, making almost a bower, with opening in back center. The light should be very dim at first, an almost dark stage, to represent the early dawn. Groups of poppies are scattered asleep, until awakened for their dance. Two figures, The Mortals, stand, with heads drooping on either side of rear opening, as if asleep until awakened by the Spirit of Dreams.

Characters:

Spirit of Dream, The Mortals, Will o' Wisp, Easter Lilies, The Sunlight, Daffodils, Violets, Spring, A Snowflake, A Bluebird, Joy, Raindrops, The Rainbow, Robins, Pussy Willow, Jack-in-Pulpit, Poppies.

The scene opens on stage, as described above, in semi-darkness. The Mortals and the Poppies are asleep upon the stage; soft strains of music from "Morningtide", by Grieg, herald the entrance of Will o' Wisp. He is clad in soft gray, sparkling with tinsel, and tinsel cap. He carries a small lantern, alight, steals about in every corner, and finally breaking into a suppressed dance of elfish glee. After the dance, with finger up, as if entreating silence, he stands in center a moment and then speaks:

WILL O' WISP:

Will o' Wisp wanders Night's shadows to chase;
So speedy his passing, he leaves not a trace.

Eluding, escaping, then darkly returning,

His lantern now quenched, then again brightly burning.
(now he steals about pulling at the poppies who drowsily guard themselves while he chuckles with low laughter and continues to speak):

Teasing the poppies so drowsily sleeping,

Then away like a meteor through Night's regions
sweeping.

(Executing a few quick steps, he darts off stage, just as the stage grows brighter and the Sunlight, gorgeous in gold, dances in, the music of the Morningtide still continuing. It grows soft while she speaks and then continues through her dance.)

SUNLIGHT:

But soon in his fitful and vanishing wake,

The Sunlight, strong, sure, Night's spell doth break.

Night, the enchantress, whose magic profound

Binds mortals in sleep and spreads darkness around.

(goes to right of stage.)

(The Spirit of Dream enters, softly stealing about the stage. She carries a wand of silver, with strands of tinsel hanging therefrom. She steals to center):

DREAM SPIRIT:

Lo, the Spirit of Dream! I wander at will.

My dream wand I wave to enthral, and to fill

The eyes of the Mortals with visions most fair,—

Shadowy fancies and phantoms floating in air.

Through the limitless spaces, I roam swift and free

From the star sprinkled skies to the depths of the sea.

From the far realm of dreams, I bring to your view,

The glories Creation doth offer to you.

(Dream Spirit approaches the sleeping Mortals, touches them with wand.)

DREAM SPIRIT:

Come, sleeping ones, wake! Enjoy, while you may,

The Dream Spirit's pleasures while with you I stray.

MORTAL (at right, coming forward):

Hail, mysterious stranger! Hail, Spirit of Dreams!

MORTAL (at left):

Hail, gen'rous dispenser of mystical gleams!

What do you bring to the Mortals who wait

Expectant and yearning by Spring's vernal gate.

DREAM SPIRIT:

What would you have of the treasures I hold,

Rare joy of the spirit, or treasure of gold?

MORTAL (at right):

Treasures of gold bring Care in their train;

Let joy of the spirit within my heart reign.

MORTAL (at left):

Life overflowing with magic and glee;

Beauty entrancing; this would I see.

DREAM SPIRIT (waving wand):

Ah! Then, let me weave you a vision of spring;

The fragrance of flowers, songs of birds on the wing;

Zephyrs that whisper sweet secrets and pass;

Jubilant streamlets and velvety grass.

MORTAL (at left):

Yes, a vision of springtime, with birdsong and breeze,

With myriad blossoms and feathery trees.

MORTAL (at right):

Oh! Naught to the spirit can such ecstasy bring,

To the heart of the Mortal, as the vision of spring.

The Wide world agleaming with emerald and gold.

MORTAL (at left):

Dream Spirit, let us that vision behold.

DREAM SPIRIT:

With my wand, now I beckon; See, see, far and wide,

Stately, white lilies appear side by side.

(A group of girls, representing Easter Lilies, enter, clad in clinging, white robes. They enter in stately manner, to music of a dainty march. After circling about the stage, they form a pretty group in center while one speaks as follows):

LILY:

Fair heralds we come; Heaven's message we bring:—

"Life's Victor O'er Death", is the song that we sing.

Earth from the shackles of Winter doth rise,

And clad in new beauty, sings her praise to the skies.

(An anthem may be sung by the lilies like "Winter's Gone and Spring Comes On", or another, after which they arrange themselves on either side of stage in picture.)

(A tiny figure runs on stage hastily, all in white, cape, cap and muff. It is Snowflake and she appears frightened.)

SNOWFLAKE (breathlessly):

I'm little Snowflake; I know I am astray.

If Spring should catch me here, she'll melt me quite away.

So I'll hide 'till next December, and come back on Christmas Day.

(Snowflake sees Spring coming and runs off another way. Spring enters in white. Her robe is decked with sprays of in her hair.)

green and delicate flowers. A garland of vari-colored flowers

SPRING (joyously):

Spring is here. Oh, how frolicsome, winsome and gay!

Where her foot lightly falls, beauty springs by the way

Melody, fragrance and light flood the heart.

Only Summer consoleteth when Spring doth depart.

(Spring should give a dance of joy, interpreting her spirit, while the others look on admiringly. As she rests, a tiny figure, representing a bluebird, dances in to light music. A gay little expression of flying and hopping and circling may be given to music before speaking)

BLUEBIRD:

A Bluebird flits by like a song borne on wings;

Heaven dropping its azure, and dropping, it sings.

Where ever Spring wanders, there Melody flows.

With birdsong and zephyr, attendant she goes.

(Bluebird flits to side of Spring at back center of stage. Here enters a group of girls representing Daffodils and Violets. They dance either a Minuet or a gavotte, the colors making a beautiful effect as they weave in and out. Then they pair off on either side of stage while the Mortal, at left, comes forward)

MORTAL:

Bold Daffy-down-dilly seeks fair Violet

To tread a bright measure; to flirt then a bit.

MORTAL (at right):

Simple Violet falls for his mischievous wiles.

See him, gay deceiver, win her now with his smiles.

(As these take their places, a group, representing Bluebells, enters sedately and gracefully. They group in center while one comes forward.)

BLUEBELL:

The Bluebells chime sweetly, as they daintily sup

The dew's sparkling nectar from each sapphire cup.

(They group to rear on either side of stage.)

DREAM SPIRIT (waving wand o'er the poppies):

Sleepy Poppies, awaken. Know you not it is spring?

Come, join in our revel, the dance's glad swing.

(Poppies jump up and revel in a wild dance that slows down to almost inaction at the end; they then resume their positions and fall asleep again.)

DREAM SPIRIT:

O'er the misty meadows, on each bright, spring day,

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For The Story Hour

THE ADORABLE SISTER ALICIA.

By Gilbert Guest.

Seventh of the Series. CHRIST'S SHADOW.

Washington's birthday meant a free day for the teachers of the parochial schools; but for the academy faculty not so much leisure. Boarders have to dine, and recreate just the same as on ordinary days, and prefects must be there to see that they perform these functions properly. The holiday, then, is one of pleasure for the pupils, but a rather hard duty on the members of the faculty appointed to special charges.

For weeks the "Adorable" had looked forward to this day as one of possible pleasure: for the Sisters living at the mission houses frequently availed themselves of such occasions to visit the mother-house. Old friends of the Novitiate sometimes came, and then it was that the "Adorable" had a veritable feast of good things. Hers was a grateful nature; that spirit of gratitude was part of her winsomeness. The prayer oftenest on her lips was a prayer of thanksgiving.

She thanked God for joy when it came; for sorrow when it shadowed her; for success when it crowned her efforts; for failure when He willed to send it; and above all the temporal gifts given, she thanked Him for friendship.

Among the older nuns she had many warm friends; but one who had been a classmate of hers, whose family had been personal friends of her family, one to whom all the trials and joys of school life, and the life that followed, were as an open book; this special friend was to visit the mother-house Washington's birthday. Anticipating the pleasure in store for her, a favorite stanza came often to her mind:

"Thou art the gift of God to me, my Friend,
To Him in gratitude I thee commend
Thy life, thy soul, thyself:

Thy life, that whatsoever may befall
Thine outward being, He may be All-in-All;
Thy soul, that day by day His light may glow
Within its depths, and other souls may know
The Peace that Love of Christ doth bring.

Thy life, thy soul, and thee, I thus commend
To Christ, whose gift thou art to me, my Friend."

The week preceding the holiday had been delightfully warm; and the "Adorable" as was her wont, thanked God for it, little dreaming that the same, balminess on February the twenty-second would be the cause of a cross for her.

"Sister Alicia," called the Directress, as the "Adorable" passed her office, "please come here. If tomorrow be as lovely a day as this, I think it well to vary the pleasure of the holiday, by giving the girls an outing."

"An outing," repeated the "Adorable", "and the entertainment—"

"Oh that's easily settled, instead of having it in the afternoon, we will give it in the evening."

"Evening, Sister," repeated the "Adorable".

"Yes, I said evening," the Directress was growing impatient, "What is wrong with the evening?"

"I supposed the entertainment was for the Sisters from the mission houses," calmly from the "Adorable".

"Of course, it is partly for them. I know we can not keep a great many of the Sisters overnight—but at any rate, the girls come first." A bitter thought.

"She always thinks of the girls first," was as quickly dismissed as it came, with another, "The girls are her first duty."

"Well," the "well" was a trifle sharp, the Directress had been studying the "Adorable's" most expressive face, and she felt the subtle something in the other's mind. Even the holiest have the ability to emit sparks of impatience from others, without an intention to do so. In this case, the very composure of the "Adorable" ruffled the other—both capable teachers, both spiritual women,—there was something in each that antagonized the other.

"No need to make a meditation on it. You will please, Sister, in company with Sister Sarah, take the Seniors right after breakfast to Howard Park." The "Adorable" woke up.

"Did I understand you, Sister, to say that I—"

"Yes, you and Sister Sarah. Howard Park is close enough, in case the weather changes, to bring them back." In a flash the day of anticipation was shattered, the "Adorable" rebelled—not exteriorly, calmly she stated the expected visit, the disappointment of Sister Lucia, and asked would it not be possible for some of the younger teachers to go. The Directress was plainly annoyed; no, the day would be spoiled—the "Adorable" knew the Senior girls wanted her, and it was their day—sorry for Sister Lucia—but it couldn't be helped—and turning to her desk, applied herself to looking over some letters.

Understanding she was dismissed, the "Adorable" left the office, her hot temper in strong evidence within. Hadn't she any heart? The "Adorable" knew that the Directress could be both kind and tender-hearted; why, then, did she treat her so? Was she always to be kept on the grind—was there no let-up? A ray of sunshine through the clouds. The Superior passed her, with a gentle bow of recognition. There was the "Adorable's" chance, one word of explanation to that tender heart, and the day was saved. With her wonderful foresight and tact, her old Superior would fix matters.

"Mother," cried Sister Alicia. The Superior turned back.

"You called me, Sister?" The "Adorable" hesitated an imperceptible second, and another came between them, and there was a change of mind.

"How mean that would have been to try to upset the plans of the Directress. Well, she didn't mind upsetting mine." Giving herself a spiritual shake, the "Adorable" got another viewpoint in the appointed duty of the hour.

But when the next morning she answered the rising call bell, she rejoiced to note the darkness of the early day. "Possibly the balmy weather has gone, and there will be no outing. Oh, dear Lord! this is a fine morning greeting for you," smiling at her own childishness, she fixed her attention on the prayers to be said while putting on the religious habit. Not once more did she permit distracting thoughts to take possession of her mind until just

at the close of Mass. She would have been more than mortal if the sunshine flooding the chapel had not distracted her; the girls saw it too, and took it as an answer to prayer.

Making the best of it, the "Adorable" fulfilled her obedience; but sending Sister Sarah to the head of the column, as she tarried to give some directions, she came face to face in the hall with Sister Lucia.

"Oh you darling! I came in the other door, and they told me you had just gone with the girls. See here, did you not receive my message."

"I did dear, but I am appointed to be with the class today."

"Oh," a plaintive wail, "I counted the days." The dear face thinner than in girlhood, still held its beauty of innocence and sweetness, catching her close, the "Adorable" whispered:

"And so did I." Sister Lucia, at her best, never had her temper under the same control as the other, and pulling herself away, she asked impatiently:

"Well, why don't you fix it?"

"The girls wanted me, and Sister Directress—"

"I think she's hateful." Catching her friend in another embrace, Sister Alicia whispered:

"No, you wrong her, Sister, she had no intention of being hateful. Let us make the act, dear."

Laughing and crying, Sister Lucia said:

"Oh, you haven't changed a hair, 'let us make the act', I couldn't count the number of acts you've made us both make all our lives."

"Sister Alicia, Sister Sarah is waiting," said a breathless girl. Squeezing tightly to her her dearly loved friend, the "Adorable" whispered:

"Make it darling, make it."

"Oh, all right. 'Tis the same old story; you always won out."

"No," laughed the "Adorable", looking back:

"He has." But the delight of the girls—the beautiful day—even the beauty of the leafless trees, failed to cheer the "Adorable".

Not one of the girls, however, suspected that back of the expression of interest in their pleasure Sister Alicia carried an aching heart. After a couple of hours had passed, in wandering through the many labyrinths, in which the park was laid out, the girls declared they were hungry enough to eat the baskets. Leaving them in charge of Sister Sarah, the "Adorable" wandered down to the beckoning lake.

The landscape gardeners had seen to it that every charm of nature and art had been used to make the park look beautiful—the lake with its many tiny coverts branching out from big-rooted trees which bordered on the shore, added wonderfully to the illusions that the whole scene was as the Creator made it.

With a sigh of delight, she sank on a pile of dead leaves covering the base of a mighty oak. At first, the beauty of the place so appealed to her that all disagreeable thoughts were kept in the background; only they did not remain long there. Her heart was very tender, and the thought of Sister Lucia's disappointment came sharply back. Had she done right in coming? Should she not have considered Sister Lucia? Was it pride that kept her from laying the matter before the Superior, or was it thoughtfulness? Why was she always expected to make sacrifices? As far as she could make out,

the girls didn't need her; they seemed now perfectly happy, setting the lunch on the ground. Could she not have effected more spiritual good with Sister Lucia, who had appeared more than ordinarily troubled?

Again the "Adorable" brought herself up with a spiritual halt, and telling the Lord no greater good could be accomplished than doing His will, she rose from her leafy cushion, and was about to join the picnickers, when some distance from her, a head peeped cautiously out of the bushes. She stopped and watched. A boy about eleven or twelve years old, hatless, unwashed, and barefooted, painfully and cautiously moved from one hidden thicket to another. He seemed to be lame, and worked his way slowly through the bushes, and until he was a few feet from her, he was unaware of any person being near. His violent start and sudden duck back into the shelter would have amused her, if it had not struck her as being significant of trouble.

"Boy," she called, "you need not fear me, come here." A sudden loud noise of laughing and talking just back of him sent him forward and cautiously he approached, casting furtive, frightened looks in every direction, until he stood in front of her; a shy, dirty urchin.

One of his bare feet was bleeding, his clothes, apart from looking as if he had slept in them, were good; but his face was very dirty, and his hair tossed and uncombed. With tidy clothes and clean, he would have had the appearance of an ordinary parochial school boy. Sister Alicia felt almost certain he was not an outcome of the public school.

"Are you hungry?" she asked. Her mother-heart suggested the question; she instinctively knew the chronic state of a healthy boy is hunger.

"Yes, Sister," the answer settled the doubt about the school.

"When did you run away, sonny?" A startled stare.

"Did they tell you?" Ignoring the question, she insisted:

"What did you do it for?"

"For fun," a sheepish grin. Another brave hazard.

"How do you think they feel about it at home?"

"Me mother—she—but Dad, he'll lick me."

"I think you were silly to leave a good home."

"'Twasn't neither a good home, Dad he was allers naggin' about lessons—and she said I'd 'try a saint'."

The "Adorable" showed her dimples, and the saint-tester grinned.

"I didn't get along nohow at school; and it was worse at home, and if I was allers tryin' saints, I'd best beat it." Another bold venture. The phrase 'try a saint' seemed familiar.

"So you and Sister Lucia don't get along." A keen look from the thoroughly interested boy.

"Did she tell you so?"

"You don't like her?"

"Who, Sister Lucia? You bet I do. All the fellows does; she ain't my teacher; she's the head, you know. She's square, but Sister Louise, she's the one that's always tellin' on us fellers, and then Sister Lucia gets us in a row and says: 'You'd try a saint'. I guess she means Sister Louise, but if she's a saint—good night." In spite of herself the "Adorable" laughed outright, and the delighted boy joined

in. Here was a decent Sister, a regular pal—she understood a feller—bet he wouldn't run away if she was his teacher.

"My name is Sister Alicia, and yours?"

"Johnnie Sullivan, Sister. Say, do you teach kids?"

"No, but I'm going to give this 'kid' some cake and sandwiches."

"Gee! but say, I ain't never goin' home again."

"We won't discuss that now. Sit down there and wait." He obeyed at first, but suddenly growing suspicious.

"You ain't a-goin' to call the cop?" Adapting herself to his mode of speech, she assured him she wasn't no tattle-tale, and that she expected him to be man enough to wait till she got back. With a delighted grin, he promised; and when in a short while she re-appeared with everything good, the poor, famished youngster was hers to command. After the lunch was devoured, at the imminent peril of stuffing, they had a heart-to-heart talk, or as he told the 'fellers' the next day at noon recreation, they put it to each other like man to man.

After promising she would fix it up with Sister Lucia, and writing a note to his father on the fly-page of a botany she had brought with her, giving him carfare, making him promise that when he made good at school for a month he would come up to the academy and report to her, she sent him home.

He explained to the 'fellers', "she said 'the man was father of the boy',"—it mattered not how he twisted what she said—Johnnie Sullivan had gotten an impulse in that interview that sent him far on the road to endeavor.

The little incident was big in possibilities for good thought the "Adorable" as she sat in a happy mood beside the lake. The disappointment of the morning might have appeared a mere nothing to one not an actor, two Sisters deprived by circumstance of a quiet chat, was nevertheless, Christ's shadow. She knew. The spiritual life is made up of very little things which massed together mean in His sight so much. Lovingly she thought, "had I tried to change the program of this day, I would have missed Johnnie, and he might have lost a future. Dear Lord, if we could only stop to think that the shadows, the little trials of daily life, are your sunshine."

"Oh, Sister Alicia,"—her consoling thoughts received a shock as the laughing Seniors precipitated themselves on all sides of her.

"That's a nice way to treat us, giving our time to your young gentleman friend."

"Who's her gentleman friend," Mamie Squiggs was plainly interested.

"The one she gave her lunch to," said Helen.

"Where is he, Sister," cried Kittie.

"May we have the pleasure of meeting him?" asked Jennie.

"A gentleman would put a *finish* to this day," from Maybelle.

"Oh, gift of God, oh, perfect day," quoted Grace. The "Adorable" smiled her sweetest; but gave no information. A way she had of keeping others' secrets. One of the crowd, Estelle, had pressed closely to her, with such quiet insistence that the "Adorable" understood. Answering for awhile her infectious gaiety the laughing badinage of the girls,

she finally suggested that those, botany inclined, should go on a search for treasure, while the remainder might accompany Sister Sarah in a visit to the animals. With alacrity they paired off, all but two who lingered.

"Are you coming, Sister Alicia?" asked Milly.

"Haven't you any head," whispered Grace, "can't you see Estelle is dying to talk to her?" The two hastened away, leaving the girl standing in wistful silence at the side of the "Adorable".

"Sit down, dear. Tired?" A silence—then with a sudden burst, and her eyes full of unshed tears, Estelle answered:

"Yes, Sister, I am tired, tired of waiting."

With a quickening of the heart, the "Adorable" gently asked,

"Waiting for what, dear?"

"For their answer."

"Your parents?" A startled glance for the girl.

"Do you know, Sister? Did you see them last month?"

"I knew they were here, Estelle. Will they not consent?" With a glad cry of joy, the girl whom the class regarded as quiet and gentle, burst into a torrent of tears, and with a frame shaken with sobs, impetuously, passionately, told her story. They did not believe in her vocation, but if convinced that she had one, they would write their consent; three letters and no reference to the vocation, to the request she had made to become a Black Cap Sister of Charity—their silence caused her doubt, but now she was certain, because her best beloved Sister knew without being told.

Gently, tenderly as a mother, with her own heart beating a paen of joy, for this girl was Sister Alicia's best beloved—the "Adorable" advised patience—'twas a trial, a test of the strength of her vocation—a few months to graduation, and then—

"But, Sister, I fear even then they will refuse. Mother cried bitterly because she thinks a Sister's life is so hard. She told me I was selfish not to go home, and give them some pleasure. Oh, Sister, darling, I'm afraid to go home."

"Estelle, fear nothing. God, in His own time, will fix it. Thank you, dear heart, for giving me this exquisite pleasure. We will wait and we will pray," and so to Sister Alicia, Christ's shadow was sunshine.

THE CRITERIA OF A GOOD RECITATION.

(Continued from Page 450)

the qualities that will stimulate this soul. Chief among these are: love of each pupil, a love that has in it the **human** element as well as the super-natural if we wish it to be effective, knowledge, earnestness, zeal and adherence to true standards.

These, aided by the full understanding and intelligent application of the criteria we have just examined, will ensure success, and is not success itself, both for pupil and teacher, the strongest and best encouragement?

An Opportune Time to Remit.

Subscribers to The Journal who are in arrears and have received a statement of account, are earnestly requested to make remittance during April and May, thereby greatly facilitating matters and causing no inconvenience during their busy month of June.

A SPRING FANTASY.

(Continued from Page 457)

Flit red-vested Robins, swaggering on their way.
(Robins strut in here, followed at same distance by gray covered figures.)

MORTAL (at left):

Hark! A Pussy Willow thinks to have some fun.

PUSSY WILLOW (imitating cat):

Meow! M-E-O-W!

ROBINS (in fear):

A cat! A C-A-T!!

(they run off, flapping their arms, as if flying.)

MORTAL (laughing):

Oh, see them run!!!

(Enter a group of gray cloaked figures representing raindrops. They scamper about stage making a noise with their shoes; as they form a group in center, one and another may speak.)

RAINDROPS (in turn):

Pitter—

Patter—

Pitter—

Patter—

Little Raindrops scamper down—

Just to tease and fright the flowerlets in new cap and pretty gown—

(The Flowers shrink from the raindrops, as the latter patter about, touching and pulling at them. But the Raindrops are, in turn, frightened by the Sunlight who comes to center and beckons. The Raindrops fall upon the ground as Sunlight summons the Rainbow.)

(Seven girls enter, each in color of Rainbow. They form a semi-circle in rear of stage while Sunlight speaks impressively—)

SUNLIGHT:

Lo! The Rainbow's bright promise spans the spaces of sky;

The bright banners flaunt the proud Storming on high.

It routs all his legions, serenely to shine.

Proud arch of triumph! Promise divine!

(The Colors of the Rainbow may weave in and out in stately dance and then resume place in picture. The picture has been growing all this time and should present an attractive arrangement of colors. As a little bit of byplay, we introduce Jack-in-the-Pulpit. He strolls in stiffly but changes his manner after a while. He may be clad like a jester.)

VIOLET (in alarm as Jack enters):

Here comes Jack-in-the-Pulpit.

Dear! Dear! He's a bore!

DAFFODIL (in disgust):

Preaching that tiresome sermon,

Over and over.

BLUEBIRD:

Jack-in-the-Pulpit? Is he coming? Oh, me!

He'll spoil all our fun with his preaching, you'll see.

DAFFODIL:

Let's pretend not to see him.

Perhaps he'll pass by.

VIOLET:

No such luck! For nothing

Escapeth his curious eye.

JACK (strutting and gazing around):

Hello, Posies! How pretty you're looking today!

BLUEBIRD:

That doesn't sound much like a preacher I'll say.

VIOLET (in surprise):

Jack's changed his tune.

Not so solemn, I vow.

DAFFODIL:

Where's your dignity, Jack?

JACK:

My dignity? That's lost long ago.

I'm really intoxicated!

FLOWERS (in alarm):

Oh! OH!! OH!!!

JACK (laughing):

With Spring fever, you know.

I feel oh, so giddy!

(giggling) Hee! Hee! and Ho! Ho!

VIOLET (in alarm):

Why Jack's lost his reason;

Sure, I feel great alarm!

BLUEBIRD:

Jack, don't you think it were best to trot on?

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JACK (*in surprise*):
Trot on? Why, I've only just come.
I'm seeking a daisy. Say, have you seen one

VIOLET:
A daisy? Why, no, Jack! They don't come until June.

JACK:
Then, away I shall go and return at that time.
For daisies are dear to this green heart of mine.
Good day, Posies, good day!
I hope you'll be here when I come back this way.
(*He struts off quite the way he came in, while the flowers show relief and murmur.*)

FLOWERS:
Oh, we're glad he has gone.
Now on with our fun.
(*The Music starts most joyously and a brilliant, dashing spirit romps in. It is Joy, dressed in bright color and carrying flowers, which she throws about her in her wild capers and dance.*)

DREAM SPIRIT (*advancing, at close of Joy's dance, speaks in jubilant tones*):
Joy, Joy crowns the revel. 'Tis hard to restrain
The spirit's rejoicing when Spring comes again.
Forgetting the gloom of old Winter, anon,
Our pulses respond to her fragrance and song.
Rare Enchantress is she. How doth she enthrall
Our hearts, all uplifted, that answer her call!
Then homage, I beg you; homage now pay,
To glorious Spring while she wanders this way.
(*Spring here rushes forward to a central place on stage, while others group prettily, and to a song of Spring, sung by the whole group, the curtain drops.*) (*Names of songs will be suggested to any who ask.*)

CURTAIN.

HELPING VOCATIONS FOR TEACHING.

(Continued from Page 456)

than what we have described. Perhaps, in some instances they have, but it was not essential for their vocation. The generality of religious vocations come in the way we have indicated and they are made known by circumstances and the interior grace of God with or without sensible drawings or consolations. To teach the children this and to make them realize that if they are fit and able to enter religion, their vocation rests with their own generosity and good will, is an efficacious way of helping them to choose this holiest of ways of life.

CLAIMING OUR HERITAGE.

(Continued from Page 445)

nothing with Charles Lamb; and if we want to laugh, ready at our call are such superb fun makers as Moliere and Aristophanes and Goldoni. In the kingdom of letters we are monarchs absolute.

And in the kingdom of Catholic letters we may, if we will, hold likewise undisputed sway. We can listen to Saint John the Golden Mouthed and to Bossuet, the Eagle of Meaux—masters of sacred eloquence supreme; we can sit at the feet of such knowing masters as Balme and Lacordaire and learn from them the glories of our Faith; we can share a Kempis's fondness for little nooks and little books and learn the secret of happy living; we can bathe in the limpid coolness of Chateaubriand's poetic prose and glimpse unsuspected vistas of truth and beauty; we can mount with Dante the Wing Bearer even unto the stars. How goodly is our heritage!

CURRENT EDUCATIONAL NOTES.

(Continued from Page 442)

the right entrance we read, "All painful things are momentary." And above the middle entrance we

read, "Important only are things eternal."

Sooner or later in this mundane life we come to that triple portal. Pleasure, earthly happiness, sense gratification beguile some of us, and entering through that doorway we proceed to take our ease and seek our comfort and minister to our own convenience and physical and mental well being and develop a narrow and killing selfishness; and all the while we overlook the profound truth that we have not here a lasting city. And some of us, entering through the other side door, disturb our peace and torture our spirit by the contemplation of human misery and degradation; we suffer deeply because of sin and ignorance and poverty and want and war and lust and depravity; and our sorrowing is without hope, for we reflect not on the essential transitoriness of evil and of pain. But some of us, thank God, walk straight ahead and enter through the middle portal and view the world and human life *sub specie aeternitatis*. And then the riddle of existence ceases to be a riddle, for all the component parts of it fall into proper place and right perspective. Then we accept the joys that come to us as foretastes of greater and eternal delights; then we can view the sorrow and share the pain of the world without losing our sense of eternal values, for we know that presently there shall come a time when "God will wipe away all tears from their eyes." And under the inspiration of that vital knowledge which comes to those who elect the middle way, we shall heighten the happiness of those around us and alleviate their pain; and no experience of life will be wasted and no bit of knowledge left ungarnered and no bit of beauty destroyed. And through our persuasion and our example the young and the faltering will learn to choose aright and to take heart of grace and enter likewise through the portal of Eternal Love and Power and Truth.

OUR NATURAL BENT. "A fool must follow his natural bent," sang Mr. Kipling in the days when he could sing; but a wise man must follow his natural bent, too. Admonishers to virtuous living, at once sanctimonious and unpsychological, often talk as though the line of least resistance were the path that leadeth to destruction. It isn't. It is the path that leads quickly and freely to any goal, if only we know how to follow it.

Cyrus, you remember, got into the walled city of Babylon by changing the course of a river. Our work as teachers consists largely in doing that same thing, in changing the natural bent of our pupils when that bent is manifestly unsalutary. We don't dam up the waters; we don't idly pray for a drought; we simply divert the course of the stream.

How is a river made to change its course? By digging a deeper bed for it, by making, so to speak, the new course more congenial and attractive than the old. Well, that is education. If a pupil is interested in nothing but baseball or hockey, our task is to divert the energy he displays in those subjects into more advisable channels—to make history or arithmetic or religion more congenial and attractive to him than baseball or hockey. He still, mind you, follows his natural bent; but the bent is directed toward a worthier goal.

A COMPENDIUM NOT A HISTORY.

(Continued from Page 454)

such undoubtedly would be to the pupils, still were the writer to give these of one religious order, this would oblige her, in order to be impartial, to give the same detailed account of the other religious orders who were the glorious uioners of the faith in the New World. Besides this Course of Religion for the Second Year is not used in many Academies to cover the two semesters, for part of the time is spent in instructing the pupils in practical Christian Doctrine on morality and the sacraments, so necessary for all young girls, but especially for those who may leave school, at the end of the second year, and thus may never have the advantage of studying these subjects as developed in the third and fourth years course.

As the Second Year Course of the *Compendium* ends in this March number, and as there appeared in the February issue, an article which called in question, and declared incorrect several historical points given in the January series of the *Compendium*, the writer now wishes to give the authors—from which she took her facts, that the many Sisters and others who have so kindly and appreciatingly received the *Compendium*, as also the Reverend author of "Franciscan Missionaries in the New World" may see that the facts questioned are found in the best standard works of today.

In the second paragraph of "Franciscan Missionaries in the New World" the author says, "When it is stated that 'a priest of the Order of St. Benedict accompanied Columbus on his voyage', it would, for the sake of clearness, have been well to state that it was the second voyage." But if the readers of the Journal turn to page 354 of the January number, they will find in the *Compendium*, line 21, the following statement, "Twelve missionary priests accompanied Columbus on his second voyage in 1493, one of these being his old friend, Father John Perez, a Franciscan, and a Vicar Apostolic, Father Bernard Boil, a Benedictine."

The next objection made in the February number is "Children and teachers would surely welcome a few more details regarding the priest who celebrated his first holy Mass in the New World, Father John Perez." This is doubtless true, and such details are given to the pupils by the teacher, but not embodied in the *Compendium* as matter obligatory to be remembered.

The February article continues: "The question as to who Father John Boil was, the first Vicar Apostolic of the New World, who accompanied Columbus on his second voyage is now settled. Hence the statement that he was a Benedictine monk must needs strike one as antiquated. The fact as now well established is that he was neither a Benedictine, nor a Franciscan, but a Minimi."

But there is no question of any John Boil, but of **Bernard Boil**. In the above quotation, the author gives no authority for his statement, however in Vol. X of the Catholic Encyclopedia, page 325, in article on "Minimi" (or Minims), written by Rev. Livarius Olier, at the bottom of the page will be found, "The first to be named is Bernard Boil, (see Buil, Bernardo) the first Vicar Apostolic in America, 1493, who, as the documents published by Fita certainly indicate, belonged at that time to the Minims." While this is one authority supporting the assertion of the Reverend Father, the writer of the *Compendium* bases her statement that the first Vicar Apostolic of America was a Benedictine on several standard authorities: first, in Vol. I of the Catholic Encyclopedia, page 415, at the end of the facsimile of the letter of Pope Alexander VI we find these words, "Letter of Alexander VI, dated June 25, 1493, to Bernardo Boil, O. S. B."; second, in Vol. III of the same Encyclopedia, page 40, under Buil (also Boil of Boil), by Rev. Stephen Donovan, O. F. M. of the Franciscan Monastery, Washington, D. C., in line 24 we read, "It is a matter of fact, however, that Bernardo Boil, O. S. B., became first Vicar Apostolic of the New World. This was due to the intrigues of King Ferdinand of Spain, who employed Boil, the Benedictine, to great advantage in several important negotiations, and had sought his appointment as Vicar Apostolic in America." Anyone who reads the whole article can easily see that to what order Bernardo Boil belonged is a mooted question owing to the fact that there were two religious of the same name, Bernardo Boil, living in Spain at the same time, hence one could not be called antiquated for

saying that Bernardo Boil was a Benedictine. However, as a most learned Professor of History lately said in speaking of historical criticism, "Why make so much to do over the small points of history, instead of giving one's time and attention to the great features of history." Third, in "Trials and Triumphs of the Catholic Church in America", edited from authentic records by Prof. P. J. Mahon and Rev. J. M. Hayes, S. J., with a preface by M. F. Egan, LL. D., of the Catholic University, on page 38 we read, in line sixteen, "Among the most noted persons who accompanied him," meaning Columbus, on his second voyage, "were.....his old friend, Father John Perez, the Franciscan, and a Vicar Apostolic, Father Bernard Boil, of the ancient order of St. Benedict." The book referred to above has a letter written by Cardinal Gibbons to the J. S. Hyland Co., Publishers, in which the great prelate praises the work, and points out as noteworthy, "the great amount of solid historical matter," which it contains.

The next objection by the writer of "Franciscan Missionaries in the New World" is stated as follows: "To say that, 'Rev. Bartholomew De Olmedo of the Order of Mercy.....was the pioneer of the faith in North America is not correct, if by pioneer of the faith we mean the first to preach the Gospel to the Indians. That distinction like so many others belongs to the Franciscans.'" The writer of the *Compendium* here refers her readers to page 316 of "A Sketch of the Church in America", by John Gilmary Shea, LL. D., bound in one volume with "A History of the Catholic Church from the original of Rev. L. C. Businger", by Rev. Richard Brennan, LL. D., published by Benziger Bros., New York, Cincinnati, Chicago. In line seven of the page referred to, we find, "When Cortes conquered Mexico, Father Bartholomew De Olmedo, of the Order of Mercy, and the Rev. John Diaz, began their labors among Indians and whites. The former of these pioneers of the faith in North America soon won the crown of martyrdom." By such authority as Gilmary Shea we see that Rev. De Olmedo was more than a chaplain of the troops. In Vol. X of the Catholic Encyclopedia, on page 197, in an article, "Mercedarians" (Order of Mercy), is found the following: "**Christopher Columbus** took some members of the Order of Mercy with him to America where they founded a great many convents in Latin America, throughout Mexico, Cuba, Brazil, Peru, Chile, and Ecuador. These formed no less than eight provinces." This article is written by Rev. J. M. Besse, O. S. B. Therefore it does not seem from this article, that it is "inaccurate" to say that a member of the Order of Mercy was a pioneer of the faith in North America.

The author of "Franciscan Missionaries in the New World", next criticises the statement in the January series of the *Compendium*, where the writer says, "A Jesuit lay-brother was killed at Mount Desert in 1613," by saying, "This is something entirely new, and it would be interesting to know on whose authority the statement is made. From the most reliable sources, it is generally admitted that the sons of St. Ignatius did not begin missionary work in Canada or thereabouts before the year 1625." The statement here called in question and pronounced something "entirely new" is taken from John Gilmary Shea, in his "Sketch of the Church in America", and may be found on page 331.

Moreover, in "Pioneer Priests of North America" by Rev. T. J. Campbell, S. J., printed by The America Press, New York, 1910, on page 28 of Vol. II, the author says, ".....a lay-brother, Gilbert du Thet, came over as the agent of the marquis." On pages 29 and 30, "There were forty people in La Saussaye's expedition, including Brother du Thet and Father Quentin.....The vessel left Honfleur on the 12th of March, 1613"..... Page 31, ".....reached Cape de la Heve on the 16th of May.....At last the stars appeared and on the third day, the travellers found themselves opposite Mount Desert.... Going ashore they erected a cross, sang a hymn of thanksgiving, and after Mass was celebrated, held a consultation and decided to name the place Saint Sauveur"..... Page 34, "It was in that discharge that du Thet was mortally wounded." Page 35, "Du Thet died twenty-four hours afterwards, and was buried at the foot of the cross which had been erected in the centre of the settlement." It might be still more interesting to know that Reuben Gold Thwaites, Secretary of the State Historical Society of Wisconsin, and editor of "Jesuit Relations" in English in seventy-two volumes, says: "American historians from Parkman and Shea down have made liberal use of the 'Relations' and here and there antiquarians and historical societies have published fragmentary translations. The great body of the 'Relations' and their allied documents, however, have never been accessible to the majority of historical students. The present edition offers to the public for the first

time an English rendering side by side with the original. The authors of the "Relations" performed a great service to mankind in publishing their annals, which are for historian, geographer, and ethnologist our best authorities." And this edition of Thwaites is published by a firm in Cleveland, Ohio, whose members have no affiliation with Catholics or Jesuits, and their venture involved immense financial risks. The Protestant historian, Bancroft, is continually giving marginal references to these "Relations."

As to the year in which the Jesuits began missionary work in the region of Canada or thereabouts, we learn from Bancroft, in Vol. I of his History of the United States, fifteenth edition, page 27, that "The arrival of Jesuit priests, 1611, was signalized by conversion among the natives. In the following year, 1612, De Biencourt and Father Biard explored the coast as far as the Kennebec and ascended that river. The rude entrenchments of St. Sauveur on the eastern shore of Mount Desert Isle, were raised by La Saussaye, 1613.

Second authority for the statement that Jesuits were in the region around Canada or thereabouts before 1625, is found in the latest history of the Society of Jesus, entitled "The Jesuits", by Rev. Thomas J. Campbell, copyrighted by the Encyclopedia Press, New York, 1921. On page 334 of this work we read, "The two Jesuit missionaries, Pierre Biard and Enemond Masse, who were finally forced on the colonists of Acadia, had to withdraw, and then betook themselves, in 1613, to what is now known as Mount Desert. It was not until 1625 that Father Masse, who had been in Acadia, came to Canada proper, with Fathers De Brébeuf, Charles Lallemand and two lay-brothers.

Third authority. In Vol. X, page 30, of the Catholic Encyclopedia, in an article on Enemond Massé, we read: "When the English destroyed the mission at Bar Harbor, Maine, Enemond Massé, one of the first Jesuits sent to New France, was sent adrift on the sea, in an open boat. He succeeded in reaching a French ship and returned to France. In 1625 he again set sail for Canada, and remained there until the fall of Quebec." This account is taken from Campbell's "Pioneer Priests of North America, New York, 1909". So as Father Massé returned to the New World in 1625, we see that the Jesuits did not come to Canada proper until 1625, but they were already in the region "thereabouts" as early as 1611, and removed to Mt. Desert in 1613.

Fourth authority on this same point, we find in "Trials and Triumphs of the Catholic Church in America", Vol. I, on page 244: "Saussaye sailed from Honfleur with two Jesuit Fathers and arrived at Port Royal in May, 1613. On page 201 of the same volume, we read, "Two years before Father Pierre Biard and Father Enemond Massé had sailed from Dieppe in January, 1611, and arrived at Port Royal in June."

Therefore, it is evident from the latest book on the Society of Jesus, entitled "The Jesuits, 1540-1921", written by Rev. Thomas Campbell, S. J., copyrighted by the Encyclopedia Press, 1921, that the sons of St. Ignatius did come to the region "thereabouts" (of Canada) in 1611, and that the Jesuits were at Mt. Desert in 1613. Hence the statement taken from John Gilmary Shea, "A Jesuit lay-brother was killed at Mount Desert in 1613," and found on page 331 is certainly not something new, nor is it improbable. The "Jesuit Relations", however, from which Bancroft continually quotes, are the best authority for the statement that the Jesuits came to the region "thereabouts" in 1611, and were laboring to convert the Indians at Mt. Desert in 1613. About these "Jesuit Relations", Mr. Reuben Thwaites, Secretary of the "State Historical Society of Wisconsin", states that they are "our best authorities for the historian, geographer, and ethnologist."

The exception taken by the author of "Franciscan Missionaries" to these words of the compendium, "But the most numerous and most efficient followers were the black-gowned sons of St. Ignatius", seems far from being strictly objective. Moreover, these sentiments, if not expressed in the same words, are nevertheless borne out by Spalding's Church History, on page 594: "These reductions existed throughout all South America, Central America, in Mexico, and as far north as California. The Franciscans formed some of them, but the Jesuits were the greatest and by far their most successful founders and governors."

Again, Alzog, in Vol. III, page 401, of his Church History, says: in the section on "Foreign Missions", "Of all

the Orders none has shown such heroic zeal in missionary labors as the Society of Jesus." On page 408 of the same volume, Alzog says, in speaking of the American missions, "It must, however, be frankly admitted that the Dominicans no longer exhibited the zeal which had characterized the early missionaries of their Order in those countries. The Jesuits, on the contrary, frightened by no obstacles, displayed all the ardent energy of a youthful order." In speaking of the Paraguay missions, Alzog says, on page 409, "The first attempts to convert the natives made by the Franciscans, between the years 1580 and 1582, were only partially successful. In 1586 the Jesuits landed in the province of Tecuman, and by their zeal and ability, accomplished what their predecessors had been unable to perform." These are very plain facts, but no doubt, Alzog in expressing such, felt that he was obliged to be true to the qualities of an historian, which were afterwards clearly laid down by Pope Leo XIII, namely: first, to dread uttering a falsehood; the next, not to fear stating the truth; lastly, let the historian's writings be open to no suspicion of partiality or animosity." And so Alzog displays in Vol. II, on pages 316 and 317, the same frankness in his account of the disgraceful reign of Benedict IX, "who for eleven years disgraced the chair of St. Peter."

As for the rest of the paragraph following the two epithets taken exception to, it seems no more worthy of discredit than what Spalding says in his Church History, on page 688, when speaking of the labors of the Jesuits in North America: "Not a cape was turned, nor a river entered, not a lake discovered, not a forest penetrated, but a Jesuit led the way." Certainly, with such authorities as Alzog, Bancroft, Shea, etc., the charge of being subjective should not be laid upon a compiler of a Compendium school.

And as for the suggestion that some facts about the Franciscan missions "might be supplemented to the article for the enlightenment of many and the edification of all", the writer of the Compendium heartily agrees with the suggestion, and certainly will be glad to use any such edifying accounts of the Franciscan missions, as well as those of every other religious order, in so far as it will fall within the limits of a Compendium, and a compendium restricted, by the "brief account" and "beginnings" of Catholicity in the various countries.

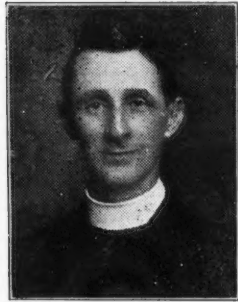
As to the assertion that the Jesuits did not begin to labor in Paraguay until early in the seventeenth century, we would direct the attention of our readers to the quotation from Alzog, given just above from which it is evident that the Jesuits landed as early as 1586 in Tucuman, and Campbell in his history of the Jesuits (published 1921), page 299, states that the work of the Jesuits began in Paraguay in 1586, eighteen years after their arrival in Peru. Lastly, as to the criticism of the use of the word "pioneer", the writer of the Compendium has used it in the sense of early when speaking of the Reverend De Olmedo of the Order of Mercy, this meaning being commonly used for those who were among the first to preach the Gospel to the natives.

Therefore, with such authorities as Church Histories by Alzog, John Gilmary Shea, Spalding, Trials and Triumphs of the Catholic Church in America edited from authentic records by Prof. P. J. Mahon, and Rev. J. M. Hayes, S. J., Bancroft's History of the United States, articles taken from the Catholic Encyclopedia by such men as Rev. Ad. F. Bandelier of the Hispanic Society of New York, Rev. Stephen Donovan, O. F. M., and Rev. Thomas Campbell, S. J., "Jesuit Relations" which last work is declared by Mr. Reuben Thwaites, Editor of the English Translation and Secretary of the State Historical Society of Wisconsin, as "our best authorities" in history, geography, and ethnology, the writer of the January article feels that she can hardly be considered deficient in the two indispensable qualities of a teacher of history, and writer of a Compendium of Church History, according to the requirements of the Catholic University.

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BACH AND HANDEL.

By Rev. F. Jos. Kelly, Mus. D.



Rev. F. Jos. Kelly

In the popular mind, Bach is often compared with Handel to the former's disadvantage, Bach's works being condemned as scholastic and formal, cold and dry. It is true that many of the compositions of Bach can thus be described, but we must not forget that Bach was something more than the master of technique, the stolid mechanical cantrapunist welding together the dry bones of music. Within this apparently cold exterior, beneath the surface of this matchless counterpoint there is a wealth of emotional experience, a depth of thought, a range of utterance, a revelation of soul, which mark him as one of those universal men, whose works contain a message for all time. Bach is known by something more than his fugues. Handel, on the other hand, tried many things, and practically failed in most of them, until he struck the right note in his oratorios. In emotional essentials, Handel's works are somewhat lacking. There is no denying the grandeur of some of Handel's work; but in the most stupendous of his choruses, there is little that is emotionally sublime, little to inspire one with that rapturous feeling of ecstasy, which one always experiences in listening to the masterpieces of the great artists. Handel's choruses impress more by their massiveness and ponderous simplicity, than by any aesthetic qualities. Handel was a great composer only insofar as he conceived big ideas. His limitations were more marked than those perhaps of any other composer of equal standing. Some of the airs of the "Messiah", his immortal work, are instinct with real artistic feeling, and even here, he occasionally fails to stir the emotions of his hearers. Handel's sacred music differs in no way from his secular music, except that it is more finished.

Bach was a genius of the highest order, and centuries must pass by, ere his equal in character and gigantic strength of intellect can be found. His compositions of every style, show such exceptional depth of genius and knowledge of the art, that for the proper rendering of them, a great performer is indispensable. His piano works may not have the grace of those of some other great geniuses, but by their strength, they atone for that they lack of this quality. In wealth of ideas, no one can compare with him. Handel was the great Bach's most trustworthy friend. His sacred compositions are very thorough, but are somewhat imbued with a secular character. Handel did not produce works of the solid style of a Bach, although his great oratorios have the immortality possessed by the greatest compositions of Bach. Handel is the more popular composer of the two, for the reason that he often selected a favorite national melody, and by artistic devices, modified and adorned it. His oratorios are in their own style as unapproached now as ever; he seems to have exhausted what art can do in this



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REV. F. JOS. KELLY, MUS. DOC.

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direction; but he has not swayed the minds of modern composers as Bach has done. It is hardly fair to Handel to place him with so supreme and universal composer as Bach. Bach is the inspiration from which the musical inspiration of all modern composers has flowed, while Handel has made an undying monument for himself, by his work in just one branch of music, that of sacred oratorio, and in this he was an inimitable master. All his qualities, all his limitations fitted him to excel in it. Handel cannot be ranked with Bach at all whose variety and scope is as great as his nobility. None of his great oratorios can compare with Bach's great choruses in his "Passion" in intrinsic beauty and nobility, while in effectiveness, they are unsurpassable and have given to Handel permanent fame.

Handel had, all his life, a predilection for diatonic conality and very rarely deals with the chromatic at all. The music in which he expressed himself the best, was written for voices, and his greatness lies particularly in the creation of compositions for a large number of voices. There is a distinct of folk-song in many of his melodies, and in some of his compositions, the folk-song is the entire work. Bach, on the other hand, was of much more intensely organized musical temperament. He created works for the organ, piano and violin, which still remain the indispensable corner-stones of the literature of these three instruments. The importance of Bach to modern music lies in the delicacy of his sense upon the harmonic side, and upon his intuition of the emotional value of musical combinations. He showed a strong tendency to impart his work the vivacity of the folk-song. The diatonic chords and combinations, in which Handel found an ever complete satisfaction, are not sufficient for Bach, and we find continually, new chords, evasive cadences, and a floating continuity of thought belonging to the master-mind. We have from the suites of Bach and Handel, and from many preludes of Bach, found an evolution into the modern sonata and symphony. We have also found, that from the dramatic character of Handel's music, has been evolved the opera as we know it in perfection. It is usual to speak of these two men as immortal, but in what is their immortality? In their influence on art, in the reverential love that we entertain for them and their works, and in the bequest of this reverence to those who are to come. The works of these two remarkable men are so replete with glorious beauties, that we are dazzled and unable to see any short-comings that may be in them.

It would be difficult to find two composers, whose orchestra scoring was more dissimilar than that of Bach and Handel. The great difference to be noticed in their instrumentation, arises partly from the character of the music itself, and partly from the conditions under which they worked. Bach wrote largely for the satisfaction of his own artistic impulse. Handel was as skillful in polyphonic writing as Bach, but he worked on a different plan. With him, a composition in many parts, was the exception; with Bach, it may almost be said to be the rule. Hence from its greater simplicity and directness of expression, the music of Handel will always appeal to a mixed audience, far more forcibly than that of Bach, though among musicians

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the latter is the greater favorite. Bach wrote for small chorus and orchestra, while Handel, in his oratorios, had a large force at his disposal. Another important difference in the scoring of the two composers, is found in the fact, with very rare exceptions, Bach uses organ continually for the accompaniment of his songs, while Handel, mostly employed the harpsicord instead, and reserves the organ for effects of a different kind. In reading a Bach score, we seem to be transported into another world of orchestration, totally different from our own modern; with Handel, we are constantly meeting with combinations foreshadowing those now in use; there are indeed very few effects of the orchestration of the present day, of which, the germs at least, may not be found in some one or other of Handel's works. It is nevertheless difficult to point to any modern composer whose orchestration may be said to follow the lines of Handel's, although Handel's instrumentation foreshadows the modern style more than that of Bach. Much of Wagner's scoring seems to show the direct influence of the style of Bach, not only in the combining instruments of one tone colour, but in the individual importance of each separate part. Many passages in his greatest works are quite as polyphonic, as those to be met with in Bach.

Dr. Crotch, a distinguished English authority of the early part of the nineteenth century, points out certain similarities between Handel and Bach, intimating that Handel borrowed from Bach, and that once or twice Bach was indebted to Handel. He calls the 30th Prelude of Bach, "very good Handelian", and to the Fugue, he wrote, "Handel knew this too". Before the 40th Fugue, he writes: "I should think that Handel must have sent him this subject." The Prelude in C sharp minor is headed: "What is this so like? Something of Handel's," while the 11th Fugue is said to be "more like Handel than ever". He also compares the 22nd Fugue to Handel's "Overture to Tamerlane", and the 26th Fugue to Handel in "Joseph". Fugue 43 is, he thinks, like "Handel's Lessons". Whether these comparisons do justice to the two composers, the reader must judge; suffice it is to say, that Dr. Crotch, later modified some of his opinions, and showed more readiness to give Bach the praise and honor due him.

Some rank Handel the superior of Bach in his orchestra and dramatic works. In contrapuntal ability, the contrary is true. Bach's concerted music is frequently made up of real parts carried from beginning to end. Bach's Mass in B minor, surpassed in ingenuity and complexity anything that Handel ever wrote. In simple dignity of chorales, also, Bach has attained a plane not found in Handel's works. Handel, it is true, was definitely superior to Bach and to any master of his time, in beauty of melody. He possessed this gift from ever his earliest works. The opera, "Almira", contains many melodic gems. Bach evidently knew this opera well, for distributed over his works, we find resemblances of it, especially in his "St. Mathew Passion". Leaving out of account, recitatives, chorales, and the treatment of chorales, we find practically an unbroken series of resemblances in the first part of the "Passion". The "Almira" air is the longest and one of the most important in the opera, so that

the resemblance of words could hardly fail to strike Bach, and influence the style of his treatment. Handel was less subtle than Bach as a musician, but it must be admitted, the most dramatic, the most melodic, the greatest orchestral composer of his time. Bach and Handel were opposites in the bent of their music, yet both were giants in the particular character of the music in which they composed. Lavoix, a great musical authority, thus compares these two geniuses: "For the amateur, who enjoys the sensations of music, without troubling himself further, the choice between Bach and Handel is easy. He will select the latter; not so with the historian. If the prodigious richness of Handel, his dramatic ardor, the majesty of his style, majesty without coldness, carried even to a lyricism of the sublimest quality, draws us to him, the perfection of the form of Bach, the strength of his harmony, the originality of his orchestration, and of his melodic ideas, the inexpressible grandeur which characterizes all his works, obliges us to stand before him and contemplate him with admiration." Bach himself, says of Handel: "Handel is the one man whom I should like to meet before I die; and were I not Bach, I would willingly be Handel."

SOME RESULTS OF THE OTIS INTELLIGENCE TESTS—ADVANCED FORM A.

Given to Two Hundred High School Students of Duluth, Minnesota.

By Sister Katherine, O. S. B., Ph. D.,
and Dorothy M. Engel.

It is related that one of Thomas A. Edison's teachers at one time advised his mother to take him out of school as he was a "block head", and was wasting his time! Needless to say, such was his mother's faith in her son that she did not heed the ill advised suggestion, but instead helped and encouraged him, with what results the scientific world of today is well aware.

With the keen interest in intelligence tests now animating the educational world such a stupid evaluation as the one made in the case of Edison would be impossible. Rating in the past was based upon rather arbitrary and often most unscientific principles. Of course the favorite method of testing pupils was, and in some cases still is, the time honored one handed down from generation to generation and hallowed by tradition—written examinations. The examination were then rated and and whether a child was to succeed or fail in school was determined by the marks of individual teachers. These marks were in large part a result of two forces, the teacher's passing mood and permanent disposition to be one or the other, either a high marker or a low marker. That the former factor was not a negligible one has been demonstrated experimentally by having the same teacher mark the same paper on different days.

The increased interest in the study of psychology, particularly as applied practically in the school room, has lead to the introduction of both intelligence and standardized educational or accomplishment tests. These tests, based upon scientific results, obtained by administering each test to thousands of school children, are being welcomed today as a rather accurate and useful means of classification of students.

The Otis Group Test is one of the most successful of these tests. From the results of this test it is possible to classify the near genius, very bright, bright, dull and borderline cases. If a pupil is found to be either very retarded or very accelerated, an individual test such as the Binet-Simon test is usually given to see if approximately the same results will be obtained, since at times a pupil's reaction to a group test may not be adequate.

Originally the chief value of intelligence tests was thought to lie in the fact that they could be used successfully in the identification and grading of the feeble-minded. Today, however, their value for vocational guidance is beginning to be realized. By means of the Otis Tests the student's degree of mentality is determined with considerable accuracy. Those of intelligence considerably above average are encouraged to enter the professions, or other appropriate fields; while those of mediocre mental ability are advised to take up work which does not demand superior native capacity. As the movement grows it is hoped that much social and economic mal-adjustment may be remedied.

The following tables embody the results obtained from two hundred high school students to whom the Otis Test, advanced form A, was given:

Table 1.

Distribution of Scores in the Freshman Class.

Total Number of Cases, 55.				
Age	Number of Cases	Median Score	Highest Score	Lowest Score
12	1	137	134	97
13	8	137	154	96
14	20	137	166	82
15	17	122	160	80
16	7	130	154	
17	1		79	
18	1		157	

Table 2.

Classification According to Indices of Brightness.

Key:		Number of Students:	
80-90	Dull	Dull	12
90-110	Average	Average	15
110-120	Superior	Superior	9
120-140	Very Superior	Very Superior	16
140-	Near Genius	Near Genius	3

This one Freshman class shows a total range of 85 to 166, which signifies that the different students possess vastly different degrees of mentality and are fitted natively to take up entirely different lines of work. Those whose score is below 90 would not be able to complete successfully a college course. If they are to finish even high school with credit, and not by a system of automatic promotion, vocational or commercial subjects would be preferable with a minimum of mathematics, Latin, etc. The table shows that there are many bright and very bright children in this class. These ought to be makers of history and not merely "hewers of wood".

Table 3.

Sophomore Class. Total Number, 50.				
Age	Number of Cases	Median Score	Highest Score	Lowest Score
13	3	144	153	133
14	6	135	188	103
15	25	131	173	113

16	13	133	167	87
17	2	121	152	91
18	1		126	

Table 4.

Number of Pupils:

Dull	7
Average	21
Superior	7
Very Superior	10
Near Genius	5

In the Sophomore class we find that by a natural process of elimination the total number of students has dropped to 50, as compared with a freshman class of 55 members. There are only seven students, who have an index of brightness of ninety or below, while in the first year there were twelve. The number of average students has increased six, while the number of superior and very superior remain about the same. This sophomore class has a large number of very bright students who should be encouraged to go on through college and enter the professions.

Table 5.

Junior Class.

Total Number, 40.				
Age	Number of Cases	Median Score	Highest Score	Lowest Score
14	1		152	
15	9	155	183	121
16	19	158	194	119
17	9	142	163	121
18	2	139	143	135

Table 6.

Number of Pupils:

Dull	0
Average	7
Superior	10
Very Superior	14
Near Genius	9

The Junior class presents a total number of 40 students, which, when compared with the number of Sophomores, proves that the process of elimination is still continuing. Of course, some students may be forced to leave high school because of illness, financial pressure, or some like reason other than low mentality. After a pupil has completed his junior year, we may naturally suppose that his mentality is sufficient to enable him to complete high school. In this junior class the superior, very superior and near genius groups all show a decided increase over the same classifications in the sophomore class.

Table 7.

Senior Class.

Total Number, 29.				
Age	Number of Cases	Median Score	Highest Score	Lowest Score
16	6	165	180	128
17	12	148	185	125
18	8	147	156	134
19	3	141	163	128

Table 8.

Number of Students:

Dull	1
Average	10
Superior	7
Very Superior	8
Near Genius	3

Among 29 Seniors the number of exceptional students is smaller than in the Junior class. This leads us to believe that many students have left school for reasons other than low mentality. There is one student who seems to be rather low, but this may have been due to some temporary reason. All are normal, and many should be encouraged to go through college. All in this group could complete at least a normal school course.

TEACHING HIGH SCHOOL LATIN.

(Continued from Page 452)

comb Riley, Chief Justice William Taft, Booth Tarkington, and Judge Ben Lindsay.

-Latin Victrola records and others with reference to Latin are good. Specific records with notes as to appreciation of them are given in "Listening Lessons in Music", by Agnes Moore Fryberger, published by Silver, Burdette & Company. These include: "Narcissus", "Orpheus and Eurydice", "Stabat Mater", "Sanctus", "Gloria", "Inflammatum", "The Angelus", and others. Some Latin songs may be learned by the Latin pupils, as this year our classes sang "Salve Regina", the hymn sung by Columbus and his mariners upon reaching the New World.

"Socialized" Latin is realized most successfully through the means of Latin clubs and Latin parties. "A Handbook for Latin Clubs", by Miss Paxon, Ginn and Company, is excellent in supplying songs, poems and abundant reference material. For parties, the invitations are written in Latin which gives training in deciphering some points, especially the date. Each guest may be given a particular name, as "Caesar" or "Cornelia", which character he represents by trite saying or action characteristic of the individual. Names may be acted, as charging across the room represents a "hike" (*hic, hunc, hoc*). The menus contain such names as "Sal", "Caepe", "Dentiscum", aqua, and such like, from which the guests choose two things most desired, often being surprised to receive a tooth pick and salt or other such combinations. Or the lunch may consist of articles of the Roman diet, as oysters, olives, etc. Roman games may be played, the better, if out of doors.

Two publications which the Latin teacher can ill afford to lose, are the Classical Journal and The Classical Weekly. Johnston's "Private Life of the Romans" is an excellent reference, as is also Gayley's "Classical Mythology". "The Sewanee Review" often carries excellent material also. Let us also put in the hands of pupil and parent the pamphlet, "Arguing with Bob", published by the Publicity Committee of the Classical Association of the Middle West and South.

Although these correlated methods may not be an end in themselves, may they yet be a means to the end of giving to the study of Latin the interest and appeal, to which it rightfully lays claim.

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THE FUTURE BY THE PAST.

By Sister Francis Jerome, C. S. C.

The road cometh over the hill, zig-zagging down through many curvings shying at rocks and hollows, it windeth over bumps and excrescences, now along smooth levels, now through shallows until behold it is here and—it passeth on. Such is its brief story! But whence the road and whither doth it lead?

The road is Education (from *educere*—to lead out). It leads out of the past, through the present, into the future. It has no breaking. Science has found ways of perfecting it here and there—yes—but the road is old, it is ours merely by inheritance. A good son receives with reverence the gifts of his father, enriches them, as he may, with his own specialized talent, and commits them to his heir in sacred trust.

But of the road! Seen indistinctly in the mists of an earlier day, Education comes into being, for us, in full stature and unafraid with the days of Homer. Having drunk deep of inspiration from the Pierian springs, she walks majestically with the grace of the gods through amazingly fertile fields, gathering new glory about her as she advances steadily, till she comes to us laden with the gifts of the ages.

We deem it not too much to say that after Christianity, our civilization's greatest debt is to the intellectual and cultural influences of Greece and Rome. For whatever is the line of our special research, through the records of history, the pages of literature, the problems of philosophy, we come inevitably to the great thinkers of that ancient day. There is no understanding of them without conjuring with her; no means of computing our debt to her unless—*quod di prohibeant*—that influence be withdrawn. True the classicists may not be able to teach us much about science in special fields, but they can instruct us how to use it that it may minister to man and not be his master. To cut off the past, then, would be to throw away the key to the present.

But what is the attitude,—say—of those who attend college, toward education which comes to them in such varied guise of opportunity? Some, if we might permit ourselves the trite figure, are "exposed to education but it doesn't take". They are the sentimentalists, the birds of the air that delight in the pleasure of their wings. Diverting, distracting pleasures are their demand of a school. Study must never interfere with these, but should there come, by unhappy chance, a lull between exhilarating moments, they wedge into their befogged and bemuddled minds a few facts against the day of reckoning. They fancy, meanwhile, that they are getting a college education. The standard in their selection of schools is the number of privileges afforded. O Shades of the ancient Academy and the Peripatos, together with all schools that have given thinkers to the world! *Quid est vobis cum eis?* Either they misread or do not read at all, the proper function of association in the little cosmos of the college or university. If life is a holiday, why waste it at school? To do so is doubly defeating in its purpose.

Scarcely less deleterious is the straining after

comprehensiveness, delving into various, often unrelated fields of knowledge. This dissipates energy rather than conserves and strengthens it. Due regard should be had to the finiteness of the human mind, hence to the limits of concentration. A well rounded course, indeed, should be outlined; one that provides for self discipline and the necessary mental and spiritual culture since man is of both soul and body. It must be a course that asks neither too much nor too little. Our Secretary of State, Mr. Charles Evans Hughes, writing in the *Classical Journal* for October, 1922, has said something pertinent thereto: "I am one of those who believe in the classical and mathematical training and I do not think we have found any satisfactory substitute for it". Concentration and thoroughness, he goes on to say, are its postulates. Not to teach everything but really to teach something; to dip into the whole chart is to become an intellectual vagrant.

But what of the quality of education in these latter days? Here the parts shift. Yes, Science, with its asphalt has increased the road's usefulness, pleasureableness, but it is a hard dry road that runs level on—where? Materialism and commercialism have so harnessed her theories that nothing more is asked of them than that they be a short road to earn a living. The "what good is it" that we frequently hear urged against some subject merely cultural, has in it either a monetary challenge or one of boisterous display. As if life were to be viewed in terms of mere living; as if we were to live by bread alone; as if it were a mere business! No longer does the joy of work save it from meniality. Small wonder, then, that Educators, dissatisfied with the machine product that is being turned out, are beginning to voice a return to classical training as the effectual remedy against such work-a-day notions; that we may imbibe inspiration from men that builded not only firmly but beautifully in a day when art, using the term comprehensively, was an intimate part of living. True, the artist may not have known that his poem, his temple, his statue, was art, but he did know that he himself loved beauty and that it was possible for him to give it enduring form. Consciously or unconsciously, he was crystalizing the spirit of his age, an age when man worked for the sheer joy of it.

That "Greek and Latin are dead" is one of the stock arguments against their study. A thing is dead only when it ceases to function. But Greek and Latin have been at work in the world since the days of their beginning and even now minister to us through diverse channels. With reason did the *New York Times* recently make the comment that "the events of Aristophanes' day are more modern than those of the administration of Rutherford B. Hayes". Why? Because the plays portrayed the undying things of human life, while the issues connected with that or with any other administration were evanescent. The immortal is ever modern. *Meyas ev Toutois Oeos* (Great is the divinity in these) according to Sophocles.

Greek lives supremely in the body of its literature preserved to us; considerable, if viewed through the distance of time, inconsiderable when weighed against the original output. Besides it speaks through almost every form of every literature by which ours has been enriched, serving them

either as models, as inspiration, or by countless allusions. If we fail to catch its accents, the reason lies with us; we do not know its voice. But for all that, it is not non-existent. To quote one of our prominent statesmen: "It is unthinkable that an institution founded for teaching English literature should neglect the classics. Nowhere have the niceties of thought been better expressed than in their prose, nowhere have music and reason been more harmoniously combined than in their poetry, nowhere is there greater eloquence than in their orations. We look to them not merely as the writers and speakers of great thoughts, but as doers of great deeds. There is a glory in the achievement of the Greeks under Themisocles, admiration for the heroes of Salamis, pride in the successful retreat of the Ten Thousand which the humiliating days of Philip and Alexander cannot take away."

But Latin speaks a varied language. Caught in an evil hour, but as in all things evil, there is an element of good, it gave rise to all the Romance languages. A knowledge of it is, in a very real sense, a way to them. Every language helps us to a mastery of our own. For every new language learned opens up new vistas through which we come to a higher understanding of men and things. Hence the claim that those who have mastered many languages have deeper understanding of life.

But Greek and Latin have done us a nearer and dearer service. They have in great part given us our own language, for, approximately, three-fourths of it is from them. Terms that we use are more than mere symbols when we know their parents. Hence knowledge of these gives more reliable knowledge of our own.

It remains, however, to discuss more intimately the double claim we made for this training: disciplinary and cultural. But this, it must be understood, only when we read them in the original language, when we breathe, so to speak, the same air fragrant with its exotic flavor, and when we feel the throb of life pulsing through their every line. Mediumized they lack this vital spark.

They are disciplinary in the concentration necessary to learn them; in the analysis and synthesis that their grammars oblige; in the importance they give to word-values; in the psychology of their idioms. Whereas that sense of fitness inherent in Greek genius making for a perfect wedding of thought and expression, so that the idea is never greater, nor less, nor different from the texture of its garment; the rhythm of the lines, the flexibility of the phrase, the harmony of sounds work in us a refining influence.

Since our severely practical, commercial age needs the leaven of idealism, where can it better secure this than from the study of Greek literature? Every page of which is instinct with the glorification of an ideal. In the process of translating, we must needs deal with the words much as the artist does with the separate blocks in the mosaic. Remaining closeted, as it were, with them under the compelling illuminating touch of genius' guiding hand, we watch them grow, assume form, breathe life and come to know them with as large an understanding, if not larger, than we know our best friends. Certainly better than the colorless, complex, psychological types of later fiction. Thus

whether we live with Nausica, "the most charming girl of ancient literature"; clad in the freshness and fragrance of an early spring morning, enjoying the ideal of happy home life with King Alcinoos and Queen Arete; or are brought to admire the courtly ways of the chivalrous knight, Achilles, and the still more noble Hector; perhaps it is the now-all-too-rare fidelity incarnated in a Penelope that engages us, or we stand witness, in awesome silence but with heart elate, to the heights of heroism attainable when conscience is law, in Antigone,—or the scores of others—the while the ideal is being wrought in us as in other Alexanders; till we walk the earth but with gaze ever lifted to the stars, knowing with Browning, "that it is not what man does that exalts him but what man would do" for even the attempt at greatness is great. Till we find poetry everywhere about us; in each dawn the touch of the rosy-fingered goddess, each night ambrosial through the gift of the gods, and a voice in the winds. Till we see in the ocean's surge, white-crested, the serried ranks of Greece's army bristling in armor, or hear in every silvery-tongued orator, Nestorian tones, or it may be, Stentorian. Every mountain and every hollow will be made reverberative with echoes of Homer's songs.

The breaking with the classical tradition is only a phase of the general rebellion against the past in poetry, in music, in art,—in life. Liberty even unto lawlessness seems the law. But fed of perishable things, the new growth, without root and without sap, will soon spend itself. It was the glory of the Catholic Church one to have realized the greatness of these monuments and to have saved them from ruthless oblivion, having given beauty not a greater perfection but a new background, hence new content and new joy. For previously the beautiful had been an end in itself but through Christianity it became a means to a higher end,—a means of revelation and a minister to God. May it be the serious concern of Catholic schools now, to guard the return of the classics unto their own when this little day of self-sufficiency has passed.

Pamphlets On School Defense.

The passage of the Oregon school law is a blow at the public school no less than the private school according to the statement of a public school teacher who discusses "The Oregon School Law and the Public School" in one of a series of ten pamphlets, known as The Catholic Schools' Defense Series, issued by the Department of Education of the National Catholic Welfare Council.

Religious Garb Bill a Law.

The religious garb bill, prohibiting the wearing of a religious garb by teachers in the public schools of Oregon, became a law when the signature of Governor Price was affixed to it. Public schools in six Catholic communities of the State will be affected, as Sisters of various Orders are teaching in these schools.

The bill as passed by the House of Representatives carried a penalty of fine and imprisonment for the teachers violating its provisions. This was modified to suspension and loss of certification by the Senate. Catholics made no fight against the measure.

Parochial School Attendance Large.

The number of children in the Catholic parochial schools of England and Wales has increased by fourteen thousand during the past year, while the number in the Anglican, Wesleyan and Jewish schools declined, it is disclosed by an official statement of the English Ministry of Education. From the same source it is revealed that one-sixth of all children enrolled in religious schools are in Catholic schools. With regard to numbers alone the Catholic children are the only ones to show any increase in proportion to their strength.

Kill Anti-Parochial School Measure.

By a vote of 72 to 54 the lower house of the Texas Legislature has killed the Baker Anti-Parochial School bill, which would have given to county superintendents the authority to make quarterly inspections of private and parochial schools. The vote struck the enacting clause from the bill and the measure is now disposed of, so far as the present Legislature is concerned.

New High Schools Planned.

Plans for the erection of three Catholic high schools in N. Y. City, one of which will be located at Lexington Ave. and Fiftieth street, and will cost \$1,000,000, are announced by the Right Rev. Monsignor Joseph F. Smith, diocesan superintendent of schools. The schools, according to Monsignor Smith, are necessary to relieve present congested conditions. Two of the new schools will be in Manhattan and the other in the Bronx.

A fund of \$1,000,000 for the erection of Catholic high schools in Rhode Island is to be raised by subscription from the Catholics of that state, according to announcement by the Rt. Rev. William A. Hickey, Bishop of Providence. The Bishop declared that while years ago a high school was regarded as a luxury, today it has become a necessity so much as to warrant great sacrifices for its establishment.

Nun Killed By an Auto.

Sister Mary Olympias, a teacher in St. Andrews parochial school, Cleveland, Ohio, was the victim of a traffic accident Feb. 15. She was struck by an automobile as she was returning from her morning classes at Immaculate Conception school to the sisters' residence, adjoining St. Andrew's school. One child, who was holding the sister's hand, stepped back just before the nun was run down. The other children also escaped injury.

The Sisterhood In Germany.

Disclosure of the ravages of tu-

berculosis among the Catholic Sisterhoods of Germany has led to the formation of a new organization in the Cologne archdiocese known as the "St. Elizabeth's Aid." The organization will attempt to provide proper nourishment for the Sisters, since it is realized that the principle cause for the prevalence of tuberculosis in the convents is lack of food, in some instances amounting to actual starvation.

Education Dept. Plan Is Outlined.

A Federal Department of Education and Welfare under which would be coordinated all of the educational and welfare activities of the government, is recommended in a chart of reorganization sent to the joint Congressional Commission on Reorganization. The report is signed by Walter F. Brown, personal representative of President Harding, and is accompanied by a letter from the President expressing his approval of the plan outlined.

Four major subdivisions of the suggested Department of Education and Welfare are provided for in the chart, each subdivision to be under the immediate supervision of an Assistant Secretary. The divisions are: education, health, social service and veterans' relief.

Sterling-Towner Bill Opposed.

Overwhelming opposition on the part of the business men and commercial interests of the nation to the principles embodied in the Sterling-Towner bill, is revealed in the referendum vote on that measure taken by the Chamber of Commerce of the United States. A preliminary canvass of the ballot as announced by the office of the national chamber, shows that the proposal for the creation of a federal department of education with a secretary in the President's cabinet is opposed by a three to one vote. A two-thirds majority vote was cast against the more fundamental issue contained in the proposal for federal aid to education in the states on the basis of equal state and federal appropriations. On the question of enlarging the existing federal bureau of education the majority vote was in the negative but fell 111 votes short of the two-thirds required to commit the chamber on questions of policy.

The vote is regarded as a most significant set-back for those who have been fostering the plan for federal intervention in educational matters. It is the first time this issue has been put to a referendum vote by an organization of the size and influence of the United States Chamber of Commerce and the fact that both of the animating principles of the Sterling-Towner bill: creation of a federal department of education, and federal financial aid to the states for educational purposes, were overwhelmingly defeated, cannot, it is felt to be reflected in the attitude which legislative bodies and the general public will take.

THE TEACHING OF RELIGION.

By Rev. C. Bruehl, Ph. D.

General Introductory Remarks.

The assimilation of the new generation, that is born into this world unformed, but plastic, is the chief concern of human society, which by this process endeavors to perpetuate its ideals and hand down to posterity its moral acquisitions, traditions of truth and accumulated valuable experiences. This assimilation, through which the moral capital, the intellectual resources and the cultural assets of the past are conserved and made available for the future, is effected by education in its most comprehensive sense.

Education, therefore, is not only concerned about the child; it is also interested in the cultural treasures of the race. It must see to it that civilization is not impoverished and that the intellectual wealth of humanity does not lie idle or is squandered by misuse. Truth has an objective value, civilization and culture are a good in themselves; they must be preserved and transmitted. Humanity cannot afford to lose them. It belongs to education to transmit the intellectual inheritance of the race undiminished and uncurtailed. There is a tendency to overlook this objective side of education and to view it merely in reference to the child. The new generation is, in one sense, an end, since towards its proper development all educational efforts must be directed. But, in another sense, it is also a means, since through it truth and culture are to be passed on to futurity. This double end of education must steadily be kept in view or we will fall into gross exaggerations. Especially in the teaching of religion is it important to pay due attention to this fact. The religious teacher must be conscious of his twofold responsibility towards the child and the truth, which he holds in trust and which is meant to reach future generations. Truth must not be subordinated to education, but education to truth. Society must not be subordinated to the child, but the child to society. Modern pedagogues have idolized the child, and not to the advantage of the child. In their desire to make the child the hub of the universe they have degraded it to a mere object of experimentation. It is quite questionable whether the normal child feels happy under this excessive pedagogical care and solicitude. It is quite certain that it is not in this way fitted for the real tasks of life and the emergencies that may arise.

When modern authors write on this topic, they always strike a falsetto note. Let us have a quotation from an otherwise very sane and commendable writer. "As its body and mind," Dr. Thomas Walton Galloway writes, "so the spirit of the child must have food suited not merely to its comprehension but to its interest and growth. The sacredness of the spiritual nature does not make it any exception to the principle that the child is the center of all instruction, and is more sacred always than the material of instruction. The only value the Bible or any other body of religious teaching has is that human beings may be taught by it." (The Use of Motives in Teaching Morals and Religion; Chicago, The Pilgrim Press; 1917.) Though the passage contains a valuable truth, this is overemphasized

and, hence, misleading. After all, the truth is; it is not only that it may be taught; it has a reality and value irrespective of its being taught. The truth must not be sacrificed to the expediences of the educational process, as one might conclude from the above cited passage.

The process of education goes on all the time through the incessant influences that flow to man from his environment. In that sense, society is educating all the time without any interruption. The professional educator is tempted to make light of this informal education; it is, however, of the utmost consequence; in fact, it is so potent that it can easily neutralize all the efforts of formal education. Because informal education is so powerful, Christ made Christianity not a mere doctrine, but a social fact, a concrete environment, an omnipresent, all pervasive milieu.

But besides this we have formal education, which is carried on by a number of agencies especially devised for this purpose. Formal education presents two phases: teaching and training. It should be both didactic and practical. It follows that teaching is not coextensive with education, which adds to the former a new element, that of practical initiation into the matters theoretically set forth. Teaching is satisfied to elicit an intellectual response; education tries to obtain a response from the whole of man and to get every possible reaction. We might say that education aims at a complete behavior reaction of the most comprehensive kind. It calls into play every faculty, arouses emotional and passional attitudes and especially seeks to lead to a will decision. It tries to make these attitudes and choices permanent by the implanting of habits that will incline the faculties concerned in a definite direction. Teaching addresses itself to the cognitive faculties, mainly, of course, to the intellect, whereas education is much more comprehensive in its appeal. To keep these distinctions clear and neat in mind will prevent much confusion and some useless controversies. In all branches, that have a practical bearing on the conduct of man or that possess a strong emotional emphasis, it is well nigh impossible to dissociate teaching from training altogether. That is one reason why the Church insists on having her own schools, in which the educative side of the various subjects of teaching is not neglected, but brought out to the fullest advantage.

In the case of religion, the separation of the didactic and practical element is particularly difficult and inexpedient, because every religious topic is surcharged with emotional potentialities and fraught with practical consequences. In the presentation of religious truths the heart cannot remain neutral. An academic abstract and detached method, that avoids emotional emphasis and eschews practical applications, is particularly ill suited to the subject matter of religion. The teacher must enter into the teaching with his whole being; the child must respond to the teaching with its whole nature. A method, calculated to chill the emotions, would actually be harmful. It can easily be gleaned from this circumstance how supremely important the personality of the teacher is in the teaching of religion. Behind religious teaching a thoroughly

religious personality must stand or it will be a failure. Convictions that will take deep root in the soul of the pupil and that will have the power to sway its life can only come from one who himself is deeply convinced, profoundly stirred and thoroughly in earnest. The teaching of religion, therefore, must always be vital and dynamic; for religion is not a mere theory. It is life. And in education as well as in the realm of nature, life can only come from life. A dead candle cannot kindle a flame. In religious instruction, it is the living touch, the contact of personality, that counts.

These general remarks, which to some may appear unnecessarily farfetched or, what is practically the same, merely truisms, will furnish the basis for our discussion on the teaching of religion, which is to begin with this instalment. It is safe to build on the commonplace. And safety in matters of religion seems to me more desirable than brilliancy. Two things have always impressed me as too sacred and too tremendously important for experimentation. They are religion and education. In both, that which has been well tried and stood the test of time should not be lightly discarded for the sake of the new. The school is the last place into which novelties should be introduced. Pueris maxima debetur reverentia has also this meaning that the child must not be placed at the mercy of every pedagogue who advocates 'some new educational fad.

Of course, this does not mean that the religious teacher should not benefit by the progress of modern pedagogy and that he must under all circumstances tenaciously cling to the old traditional methods, whether they approve themselves to his judgment or not. Religious education, though the culmination of education, must of necessity be governed by the general rules of pedagogics. The supernatural builds upon nature. Supernatural pedagogics is not essentially different from the natural variety. It would be foolish to think that pedagogics has made no progress when the advance of all other branches of human lore is so patent. To ignore this progress in teaching religion would be very unreasonable.

The same holds good with regard to the recent discoveries of experimental psychology. They all should be exploited for the more effective teaching of religion. At the same time, a certain caution and reserve are necessary in applying what experimental psychology offers. Not every method fits every subject. The matter must determine the method. In fact, the method must not be imposed upon the subject, but rather grow out of it. Religion is not one subject of many. It is unique and, consequently, requires highly individualized treatment. In this spirit of reverence we approach our subject.

THE MODEL IN EDUCATION.

(Continued from Page 447)

labor in His vineyard. This thought should be our encouragement and act as a stimulus in our daily routine of work. The higher our ideals the greater our efforts will be to attain them. Of ourselves we can do nothing, but we can do all things in Him who strengthens us.

(To be continued in April Issue)

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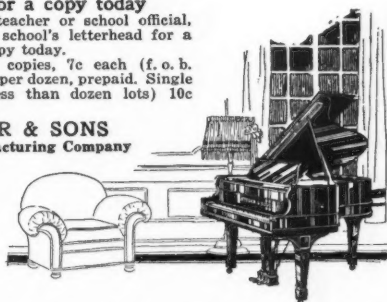
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BOOK NOTICES.



Sermons on Our Blessed Lady. By Rev. Thomas Flynn, C. C. Author of "The Master's Word". Cloth, 340 pages. Price, \$2.00 net. Benziger Brothers, New York.

While this series of unified sermons on "Our Blessed Mother" is, perhaps, especially designed for the teacher, the preacher, and the religious generally, it will also be found a source of comfort and inspiration to the laity. Part I contains a consecutive account of the life of Mary, supplemented by Part II with chapters elucidating her titles and dignities—both making, as it were, a complete "Life and Character of the Blessed Virgin". Replete with biblical and historical illustrations, this work is a spiritual classic.

The Development of Language. An Elementary Study of Language History and of the Growth of Our Speech, for use in schools. By Harry Fletcher Scott, the University High School of Chicago, and Wilbert Lester Carr, Oberlin College. Cloth, 215 pages. Price, Scott, Foresman and Company, Chicago.

This little volume, which may be described as an introduction to the science of comparative philology, is written in simple language, and well adapted to the comprehension of pupils of high school age. The facts which it contains are drawn from a wide range, and is a readable presentation of a somewhat unhackneyed phase of a much bewritten subject. The little volume will be of interest to language teachers as well as to the general reader. The preface observes that in the courses of the elementary school and the high school but little attention has been given to the laws which govern the development of language in general and the processes by which it has taken on its present forms. It also notes that in modern educational procedure other subjects are introduced not only that pupils may be able to use them in the practical affairs of life, but to satisfy the instinctive desire for knowledge on the part of boys and girls, and to provide a broader basis for intellectual activity and satisfaction.

A Book of Verse from Langland to Kipling. Being a supplement to the Golden Treasury. Compiled by J. C. Smith. Boards, 298 pages. Price, Oxford University Press, American Branch, New York. Exquisite taste and scholarly judgment have combined with rare breadth of sympathy to make this compact volume representative of the riches of English verse. The book is a worthy companion to that of Palgrave. In editing and printing it leaves nothing to be desired.

Following the Conquerors; the Story of the Caribbean Sea. With an Introduction. By Carrie G. Ainsworth. Stiff paper covers, cloth back; 94 pages. Price, Ainsworth & Company, Chicago.

A Trip to the Orient; a Voyage on the Steamer Equador. With an Introduction. By Carrie G. Ainsworth. Stiff paper covers, cloth back; 95 pages. Price, Ainsworth & Company, Chicago.

Japan of Today; Its People, Its Customs, Its Resources. The Mandate Islands of Japan. With an Introduction. By Carrie G. Ainsworth. Stiff paper covers; 64 pages. Price, Ainsworth & Company, Chicago.

The three titles listed above are "Ocean Stories", belonging to the Lakeside Series of English Readings for Schools. They are illustrated with maps and halftone reproductions of photographs. The text consists of concise historical introductions, followed by accounts of the countries described from the impressions of recent travel. Supplementing the information derivable from geographies and encyclopedias, these little books are expected to interest and instruct young Americans of high school age.

The Science of Education in Its Sociological and Historical Aspects. By Otto Willmann, Ph. D. Authorized Translation from the Fourth German Edition, by Felix M. Kirsch, O. M. Cap. In Two Volumes. Volume II. Cloth, 505 pages. Price, \$3.00 net. Archabbey Press, Beatty, Pennsylvania.

The formidable task of presenting this monumental work in an English dress has been brought to conclusion, and the educational world owes a debt of gratitude to the translator. Of the initial volume a notice appeared in the Journal some time ago. The present volume is of more practical value to teachers than the first, which was devoted to the history of education, whereas the theme of the present volume is its theory and practice. Of the five parts into which the author divided his subject four are contained in volume II. Each part is subjected to logical subdivision, the development of every branch of the subject being comprehensive and systematic. Part II, devoted to "The Motives and Aims of Education", begins with a "teleological analysis of education", and proceeds under divisional headlines as follows: "Evaluation of the Aims of Education", "The Ideals of Education", "The Subjective and the Objective Factor of Education". In Part III, "The Content of Education", the subdivisional headlines are: "Analysis of the Content of Education", "The Philological Element of Education", "The Other Basic Elements of Education", "The Accessory Elements of Education", "The Arts". A very important division of the work from the viewpoint of practical pedagogy is Part IV, "The Process of Education", which treats of "The Organization of the Content of Education—The Program of Studies", "Principles of Didactic Formation and Technique" (this be-

ginning with a study of the psychological factor in the assimilation of knowledge, and entering into a consideration of the stages of the assimilation and the formal steps), and concludes with "Didactic Formation—Courses of Study", and "Didactic Technique". Part V considers the system of education from the viewpoint of the individual and from the viewpoint of society, concluding with subdivisions headed "On Schools" and "Education in Its Relation to the Sum Total of Life's Duties".

School Program in Physical Education. By Clark W. Hetherington. Stiff covers, 132 pages. Price, \$1 net. World Book Company, Yonkers-on-Hudson, New York.

The author is a member of the Institute of Educational Research, Teachers' College, Columbia University, and was formerly Supervisor of Physical Education in the State of California. The text which he presents in this attractive form was prepared as a sub-committee report to the Commission on Elementary Education of the National Education Association, and is said to embody the first attempt to formulate for physical education a school program that is indigenous to America. It is well worthy of attention as setting forth a scheme of physical education designed to meet the needs of children endeavoring to qualify for the demands of citizenship under existing social conditions.

The Lost Ring. A Play for School Commencement Exercises. By Rev. Andrew Klarmann, A. M. Music by Charles O. A. Korz. Annotated for Staging by Ray W. McArdle. Stiff paper covers, 32 pages. Price, 50 cents net. Frederick Pustet Company, Inc., 52 Barclay St., New York.

The Lost Ring. By Rev. Andrew Klarmann, A. M. Score by Charles A. O. Korz. Stiff paper covers, 32 pages. Price, 75 cents net. Frederick Pustet Company, Inc., New York. This is a pretty little musical drama, the text in one book and the score in another. On the inside of the cover appears this important notice: "This book is the property of the author, the Rev. Andrew Klarmann, and is printed as copyrighted manuscript. It must not be used for putting this play on the stage unless those desiring to put it on buy fifteen copies of the text and ten copies of the score for that purpose. The reason for this is to protect the rights of the author and to insure a return on the outlay for printing."

The "Summa Theologica" of St. Thomas Aquinas. Third Part (Supplement). QQ. LXXXVII-XCIX. and Appendices. Literally Translated by Fathers of the English Dominican Province. Cloth, 240 pages. Price, \$3 net. Benziger Brothers, New York.

The "Treatise on the Last Things" and two appendices constitute the contents of this volume. Here is a list of the topics discussed in the Treatise: The knowledge which, after rising

again, men will have concerning merits and demerits; time and place of the general judgment; who will judge and who will be judged; under what form the Judge will appear; the state of the world after the judgment; the state of the blessed after the judgment—the beatific vision; their bliss and their mansions; the relations of the blessed towards the damned; the gifts of the blessed; the aureoles; the punishment of the damned; the will and intellect of the damned; God's mercy and justice towards the damned. Appendix I discusses the quality of those souls who depart this life with original sin only, and the quality of those souls who expiate actual sin, or its punishment in Purgatory. Two articles on Purgatory make up the contents of Appendix II, and conclude the book.

War on War. Campaign Textbook. By Frederick J. Libby. Stiff paper covers, 70 pages. Price, 10 cents postpaid; 12 copies for \$1. The National Council for Reduction of Armaments, 532 Seventeenth St. N. W., Washington, D. C.

As a text for the title page of this book, the author has selected the following from an address by Gen. John F. O'Ryan: "The American people can end war in our time if they get on the job. Let us wage peace." The pamphlet contains a forcible presentation of the arguments against war. They are powerful arguments, beginning with the statistics of the recent colossal strife, which resulted in nearly ten million deaths in battle, more than twice that number of wounded, and a money loss estimated at three hundred and thirty-seven billions of dollars.

Modern Primary Arithmetic. By Bruce M. Watson, formerly Superintendent of Schools, Spokane, Washington, and Charles E. White, Principal of Franklin School, Syracuse, N. Y. With Monroe's Standardized Tests. Cloth, 252 pages. Price, 76 cents net. D. C. Heath & Co., New York.

Modern Intermediate Arithmetic. By Bruce M. Watson and Charles E. White. With Monroe's Standardized Tests. Cloth, 254 pages. Price, 80 cents net. D. C. Heath & Co., New York.

Modern Arithmetic for Upper Grades. By Bruce M. Watson and Charles E. White. With Monroe's Standardized Tests. Cloth, 302 pages. Price, 84 cents net. D. C. Heath & Co., New York.

Comprising these three books, the series known as the Watson and White Modern Arithmetics, deserves its name, for modern it is in execution as well as in plan. The work it presents is carefully graded, carrying the pupil through percentage by the end of the sixth year. The processes it supplies are simplified, the number of technical terms employed is reduced to the minimum, and all the problem material is drawn from the life in which children and their parents are living today. The gradual development of fractions, decimals and percentage by exercises and drills

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Virgil. Aeneid, Books I to III. Partly in the Original and Partly in the English Verse Translation of James Rhoades. Edited by C. E. Freeman, M. A., Sometime Assistant Master at Westminster. With an Introduction by Cyril Bailey, M. A., Jowett Fellow and Tutor of Balliol College. Cloth, 157 pages. Price, \$1.20 net. Oxford University Press, American Branch, New York.

Virgil. Aeneid, Books IV to VI. Partly in the Original and Partly in English Verse Translation. Edited by Cyril Alington, Head Master of Eton. Cloth, 158 pages. Price, \$1.20 net. Oxford University Press, American Branch, New York.

The plan of presenting the classics of the dead languages to English-speaking students which is followed in the publications of this series has proceeded beyond the stage of experiment. Many educators attest that it has been productive of good results. By alternating English translations of long passages with others in the ancient tongue the young learner's interest is more quickly aroused in the narrative, which is an important achievement. His studies being concentrated on the portions presented in the original text, the time required to finish with one author preparatory to taking up another is reduced, and this enables extension of the scope of his acquaintance with the landmarks of literature. In the preface to the second of the above volumes, Mr. Alington says: "This book is not written by a scholar for scholars, but by a schoolmaster for schoolboys and for the less exacting of their instructors. It has seemed to me that in such a book the object should be rather to endeavor to arouse and to encourage a real interest in literary questions than to inculcate the rules of grammar or to explain recondite allusions. I have acted on the belief that a teacher whose object is to teach Virgil as he should be taught, as one of the great poets of the world, will prefer to have opinions suggested with which he may disagree, than to be presented with conclusions coldly correct and critically dull." There is a quality of vitality in these texts that makes an irresistible appeal for approval.

Essentials of English. Lower Grades. By Henry Carr Pearson and Mary Fredericka Kirchwey. Cloth, 180 pages. Price, .. American Book Company, New York.

Mr. Pearson is the principal in Horace Mann School, Teachers' College, Columbia University, and his collaborator is an instructor in the Horace Mann Elementary School connected therewith. The book is designed for the lowest grades in which

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Essentials of English. Middle Grades. By Henry Carr Pearson and Mary Frederika Kirchwey. Cloth, 362 pages. Price, American Book Company, New York.

While the three parts into which the material in this book is divided indicate its use in the fourth, fifth and sixth years in elementary schools, there are schools in which it may be deemed advisable to begin the work earlier or later. There are ten chapters for each year, a definite goal being set before the pupil in each, and no problem being presented which does not contribute to its solution. In arousing the pupil's interest and providing for the formation of correct language habits by frequent drill, the book follows the same principles as those relied upon in the earlier work of the series to which it belongs. It supplies material for practice in storytelling, for the writing of letters with definite purpose and for the study and appreciation of good literature; also for exercises in description, explanation, group discussion and speaking before the class. The material for drill in grammatical forms begun in the former book of the series is continued. Special features introduced include language games and contests, socialized recitations, dramatizations, class projects and patriotic programs. Several full-page illustrations in color are among the embellishments of the book.

Essentials in English. Higher Grades. By Henry Carr Pearson and Mary Frederika Kirchwey. Cloth, 496 pages. Price, American Book Company, New York.

Like the two introductory volumes of the series to which it belongs, this book, intended for use in the Seventh and Eighth Grades of elementary schools, is based on the idea that the main object of English study is to learn to speak and write the language correctly and effectively. It deals only with those grammatical principles which contribute directly to this end, treating the study of grammar not as of value for itself but only as a help to lucid, fluent and efficient expression. It uses the new terminology. It interweaves composition work with exposition of the

principles of correct speech in such a way that each branch of study serves to strengthen and vitalize the other, with results practically advantageous to the student. Much is made of oral work, which is always used in preparation for the written work. The inductive and the laboratory methods of instruction are employed in happy combination. Familiar with student psychology, the authors have succeeded in imparting interest to every page of their book.

Elementary Agriculture. By Henry Jackson Waters, Author of "The Essentials of Agriculture." Cloth, 349 pages. Price, \$1 net. Ginn and Company, Boston.

Mr. Waters believes that the fact that the average boy knows at sight the make of every automobile in his neighborhood, and the peculiar mechanism, the cost and the wearing qualities of each make, and has picked up this information without being formally taught, contains a lesson for teachers of agriculture. He maintains that "boys will become good judges of livestock, crops and soils, and will have as broad and accurate knowledge of agriculture as of automobiles, if we can awaken within them the same interest in these subjects that they have in motor cars." To effect this object is the laudable purpose of his book, which is an excellent treatise on the elements of agriculture, and as interesting as it is instructive.

Pitman's Spanish Shorthand Dictionary. Based on the Spanish Adaptation of the Pitman System of Shorthand—Taquigrafia Espanola. Sentenary Edition. Cloth, 176 pages. Price, \$2 net. Isaac Pitman & Sons, 2 West Forty-fifth St., New York.

A serviceable new edition of a well-known, highly appreciated standard work, nothing more seems necessary on the part of the reviewer of this book than to say that it is on the market.

Art and Education in Wood Turning. A Textbook and Problem-Book for the Use of Students. By William W. Klenke, Instructor in Woodworking and Architectural Drawing, Central Commercial and Manual Training High School, Newark, New Jersey. Cloth, 110 pages; copiously illustrated. Price, \$1.40 net. The Manual Arts Press, Peoria, Illinois.

This book evidently is the product of one who is a teacher as well as a craftsman. Clear, systematic and thorough, it contains not only all that is demanded by the requirements of the classroom in the way of text and problems, but also detailed information for the learner regarding the sharpening and care of his tools.

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Dictionary", "Elementary Electrical Calculations", Etc. Cloth, 190 pages. Price, \$1.50 net. D. Van Nostrand Company, 8 Warren St., New York.

"There are many things in arithmetic which receive little or but scant treatment in the ordinary text books. If one method of doing an operation is given, it is considered enough. But it is certainly interesting to know that there are a dozen or more methods of adding, that there are a number of ways of applying the other three primary rules, and to find that it is quite within the reach of anyone to add up two columns simultaneously." In these words the author opens the preface of what to many will prove a fascinating book, containing much that is of practical application, as well as a great deal that is amusing in the way of oddities and recreations in the science of numbers.

Come, Sing With Me. Twenty-six Songs for Children. By Grace Reese Everson. Paper cover, with illustration in colors; 36 pages. Price, Oliver Ditson Company, Boston.

The twenty-six songs for children, which, with their musical accompaniment, are contained in this collection, are adapted to the taste and capacity of young folks in the kindergarten or the home. The words and measures are simple and the airs appropriate and attractive. The songs are not new and untried, but have been used with great success in the kindergarten and primary grade rooms of Pittsburgh.

New Primer. By Walter L. Hervey, Ph. D., and Melvin Hix, B. S. Illustrations by Maginel Wright Enright. Cloth, 124 pages. Price, 64 cents net. Longmans, Green & Co., New York.

New First Reader. By Walter L. Hervey, Ph. D., and Melvin Hix, B. S. Illustrations by Margaret C. Hoopes. Cloth, 136 pages. Price, 64 cents net. Longmans, Green & Co., New York.

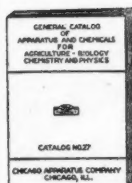
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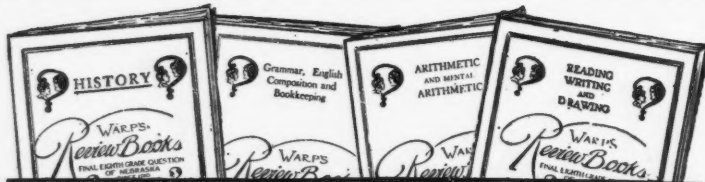
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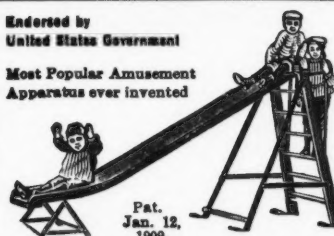
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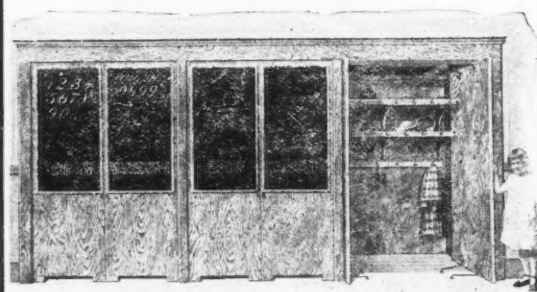
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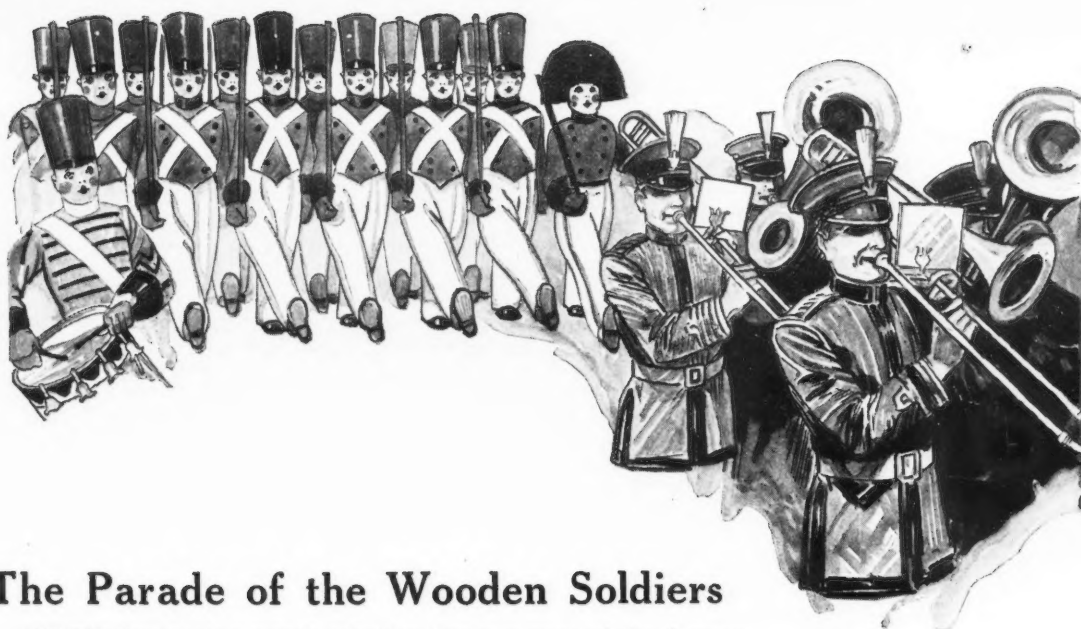
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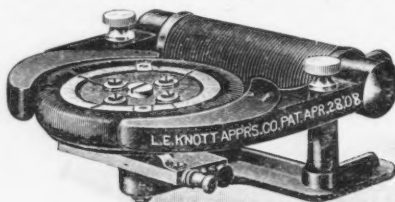
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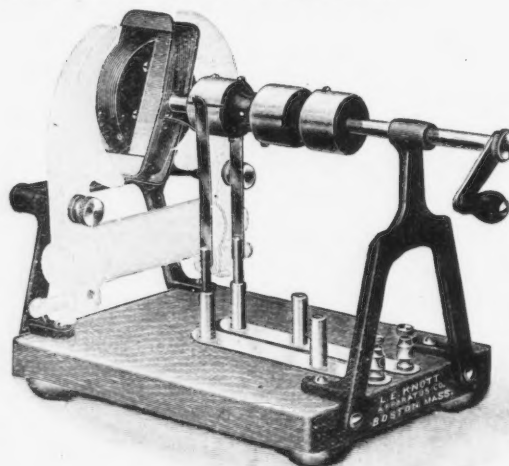
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